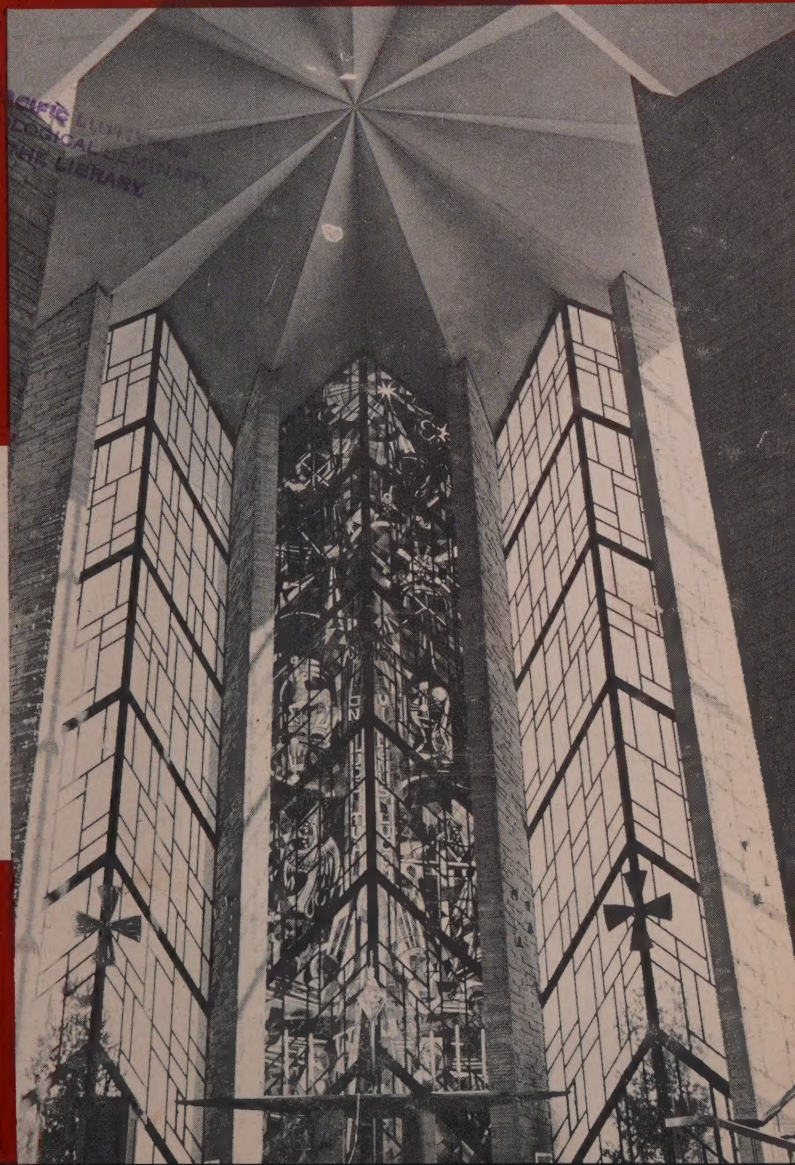


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GOOD (?) MORNING

HAVE YOU EVER said "Good morning" to people only to have them reply, "What's good about it?" At work, I have occasion to say "Good morning" to many people. Some are very pleasant. Others are grumpy and won't even answer. And then there are those who come back with, "What's good about it?"

That reply always annoyed me. When I was new on the job, I remained silent. I felt the customer is always right, so let it pass. Then one day I decided to answer.

NOW WHEN I hear, "What's good about it?" I look up and reply: "It's a beautiful day . . . the sun is shining (if the weather is obliging) . . . just the fact that you were able to walk in through that door makes it a good morning" or something similar. If

I know the person fairly well, I may elaborate on the subject.

Almost invariably my customer will say "You're so right." (One strong, healthy looking man was a habitual complainer until I asked him, "Have you visited a home for crippled people lately?") Of course, I smile when I talk to these people so that no one takes offense!

SOMETIMES I tell the story about the little girl who said, "Isn't this a nice day?" Her mother replied, "How can you call it nice when the weather is so awful?" The girl answered, "But, Mother, what does weather have to do with the day?"

"This is the day the Lord has made" how can it be anything but good?

—ELVA NOLL KLEINTJENS

The **LUTHERAN**

News Magazine of the United Lutheran Church in America

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THIS WEEK . . .

● **NEW CHURCHES.** Do we want them? Styles of church building are breaking loose from tradition. See *cover picture*, interior of recently built chapel at Valparaiso University in Indiana, and the pictures on *pages 14-15*.

● **EDWARD FREY** of the ULC Department of Church Architecture gave one of our editors an interview (*page 11*) explaining how a congregation plans a new structure, and where we stand regarding contemporary style. Pastor Frey is the "man of the year" in church architecture. He got the Conover Award from the Church Architectural Guild (as reported last week in *The Lutheran*).

● **ADOPTING** a child may seem like taking a big risk, but works out well for thousands of couples every year. Read Mrs. Schriber's story (*page 10*). Lutheran social mission agencies in every part of the country are active in placement of children in foster homes, either for short-term or long-term care. Innumerable secular organizations are in this work too.

● **THE PEACE CORPS** idea sounds new, but closely resembles what churches have been doing for years. An example of "Christian Peace Corps" activity is the Greek team; for what a young Lutheran says about his work see story on *page 20*.

THE **CHURCH** **IN THE** **NEWS**

LWA Sunday May 14

Since 1939 Lutherans in the U.S. and Canada have contributed more than \$61 million for Lutheran World Action. The LWA program was started to meet emergency needs arising from World War II. Later, problems from refugees, displaced persons and world unrest required its continuance. The funds support distribution of food and clothing, medical care, educational and vocational training, technical assistance, refugee resettlement, interchurch aid and service to military personnel around the globe.

Churches affiliated with the National Lutheran Council have been asked to set May 14 as 1961's Lutheran World Action Sunday. Goal for this year's campaign is \$4,179,000 of which the United Lutheran Church's share is \$1,920,076. The Canadian Lutheran Council's goal is \$88,676, with United Lutheran congregations asked to raise \$49,158. Last year the ULC met only 97 per cent of its share.

Official lauds program

Lutherans can "all take pride in the work of Lutheran World Relief," U.S. Secretary of Agriculture Orville Freeman told a dinner audience in Washington last

month. Secretary Freeman is a member of the Augustana Lutheran Church, a former governor of Minnesota.

U.S. surplus food is made available to voluntary agencies for distribution abroad, Mr. Freeman said, but the agencies must pay shipping and distribution costs. "During this fiscal year Lutheran World Relief is distributing food to 1,689,000 persons. Since 1952 it has distributed more than 800 million pounds of food to needy people around the world."

In our "age of abundance there is enough food to go around, provided we are wise enough to distribute it," Freeman said. "This is a very real challenge. As Christians, believing in the fatherhood of God and brotherhood of man, we cannot disregard the needs of our fellow human beings around the world."

The Rev. Rollin G. Shaffer, assistant director of the LWA drive, said more than two-thirds of the 1961 funds will go to Lutheran World Federation projects. Besides the world relief program the list includes the new radio station in Ethiopia, aid to refugee groups and minority churches, and support of social help and vocational training institutions. About \$370,000 will go to special ministries to men and women in the armed forces, providing service centers, publications and pastoral care at bases throughout the world.

New projects started

Agricultural training, mobile medical services and literacy work will be part of a "major new program of development aid in Africa and Asia," it was announced in Geneva this month. The Lutheran World Federation's department of world service and world mission will operate the projects in Tanganyika



PATRIARCH ALEXIS
A knock at the door

Russians seek council tie

In 1958 representatives of the Moscow Patriarchate of the Russian Orthodox Church had met in Holland with a delegation representing the World Council of Churches. Later the two groups agreed on exchanges of visits and of information. Last year the Russian Church sent observers to several World Council functions. Leading the WCC groups in each instance were Dr. Franklin Clark Fry, chairman of the central and executive committees of the world body, and Dr. W. A. Visser 't Hooft, general secretary.

Last month when the United States Conference of the World Council held its annual session at Buck Hill Falls, Pennsylvania, Dr. Fry announced that the Russian Orthodox Church had made formal application for membership in the council. He told the 170 U.S. church leaders at the conference that Patriarch Alexis, leader of the Russian Church, had made the request.

The applications of the Russian Church and of eight others will be acted upon when the council meets at New Delhi, India, in November. A two-thirds vote of the 176 member churches is required. More than 20 Orthodox bodies, mostly from Greece and Asia Minor, are already members of the council.

Acceptance expected

Dr. Fry said the Russian Church had been invited into council membership when the world body was formed in 1948. "Nothing has occurred in the Russian Church to make it less acceptable as a member in 1961 than it was in 1948," he said. The Russian Church would have to accept the "established characteristics and methods of procedure" of the council, Dr. Fry affirmed, noting that "every study and activity will be based on bib-

Ethiopia, Madagascar and India with funds provided by German, Norwegian, Swedish and American sponsors. Total cost will be \$560,000.

The new program developed from growing western interest in social projects in non-western countries . . . and growing awareness within the younger churches of the need to manifest the church's concern for social contributions," according to Dr. Bengt Hoffman, director of the world service department. Another LWF program will get into operation in September when first broadcasts are made over an experimental transmitter at Addis Ababa, Ethiopia. The "Voice of the Gospel" radio station will use a one-kilowatt sender as a prelude to full operation some time next year. The station will eventually have 100-kilowatt transmitters beaming cultural and religious programs to all parts of Africa, the Near East and southern Asia. Broadcasts will use two dozen languages.

lical theology, not political casuistry." He pointed out that the Russian representatives would constitute only a small portion of the 625 delegates at the council's assemblies.

In its application, the Russian Church listed 30,000 priests and 73 bishoprics inside the Soviet Union. It has 20,000 parishes and 40 monasteries, maintains eight theological schools. No membership figures were made public.

Confirmation practices aired

Baptism alone brings a Christian into full church membership, a seminar on confirmation at Loccum, Germany, agreed. Forty educators and theologians from a dozen countries attended the meeting, which was sponsored by the Lutheran World Federation's departments of education and of theology. Representing the United Lutheran Church were Dr. W. Kent Gilbert and Dr. Gustav K. Wiencke, staff members of the Board of Parish Education.

In theory, any baptized person may be admitted to the Holy Communion and to all other membership rights, the group agreed. In practice in most Lutheran bodies, however, a period of instruction is required before a child is admitted to his first communion. The rights and responsibilities of membership are transmitted by baptism, but remain inactive until a designated time—which may or may not be at confirmation.

Confirmation provides a rededication and reaffirmation of the baptismal vows, the conferees held. The educators pointed out that it should not be considered the end of the educational period, but merely marks a plateau in the life-long learning process which is required of all Christians.

The seminar made no attempt to set up codes or rules governing confirma-

tion. The Rev. Kurt Schmidt-Clau acting secretary-general of the LWF, said clarification of the meaning of confirmation was a "burning problem" in many areas and would be a subject of discussion at the federation's next assembly in Helsinki in 1963.

Devil is restored

A special commission of the Church of England last January issued a proposed revision of the church's catechism written in 1662. The old version contained the words, "I renounce the devil and all his works." The commission proposed substitution of, "I would renounce all that is wrong and fight against evil."

The change stirred up a devilish storm and the commission reconsidered. In a month they proposed a different wording: "I would renounce the devil and fight against evil."

SYNOD VOTE ON MERGER

Synods meeting this spring were taking their final and decisive vote on an Agreement of Consolidation which would commit the United Lutheran Church to merger with the Augustana, Suomi and American Evangelical Lutheran churches in the LUTHERAN CHURCH IN AMERICA. Ratification of 22 of the ULC's 32 synods is needed.

One synod voted during the week of April 24:

ROCKY MOUNTAIN, 59-4 in favor

The present situation:

Synods favoring merger
Synods opposed

Augustana's 13 conferences completed their balloting on merger in April. The total vote was 18,071 in favor; 103 opposed. Final action will be taken by Augustana's convention at Seattle next month. Suomi's congregations ratified merger earlier this year. The AELC has completed affirmative action.

Berlin's shiny new \$1.5 million stone-and-glass Kaiser Wilhelm Church stands beside bombed tower of old church itced. Berliners demanded that tower be retained as symbol war's needless destruction.



Missouri refutes charges

The Lutheran Church — Missouri Synod, often regarded as one of the most conservative U.S. church bodies, had been accused of "false doctrine" and "communism" by two smaller members of the Synodical Conference. The Wisconsin Synod and the Evangelical (formerly Norwegian) Lutheran Synod accused Missouri of being "yoked with unbelievers" by permitting Boy Scout troops, engaging in military chaplaincy program, and observing various degrees of fellowship with other church bodies. When last year's Synodical Conference meeting ended without resolving the issue, a special meeting was set for May 17-19 at Milwaukee.

Last month a Missouri Synod pastor, the Rev. Cameron A. MacKenzie of Detroit, called all Missouri pastors to a free state of the Church Conference" at Milwaukee May 15 and 16 to air the charges against the synod. He claimed 150 pas-

tors backed his invitation. Mr. MacKenzie was said to have called for a "massive realignment" to separate conservatives from modernists in the church. He is a director of the Church League of America, an ultra-fundamentalist group.

Dr. Alfred O. Fuerbringer, president of Concordia Seminary in St. Louis, denied implications of "modernism," saying that the Missouri Synod had not "violated the truth of the Word of God." He said political and social unrest had affected the church but that it would carry forward its work "with unflagging courage and zeal" and settle "in a spirit of humble obedience to God" the issues "involving different interpretations and applications of the Holy Scriptures."

42 million Roman Catholics

Roman Catholic population in the 50 United States reached 42,104,900 at the close of 1960, according to the *Official Catholic Directory* for 1961. The new

total represents a 10-year membership increase of 13 million or 47 per cent.

Infant baptisms during 1960 totaled 1,313,653—slightly less than the previous year. Number of converts was given as 131,641, also down from 1959. Net membership increase was given as 1,233,598 compared with 1,365,827 the previous year. Only losses listed, however, are those by death.

Educational summaries showed 13,831 institutions enrolling 5,652,575 students. High schools accounted for 886,295 of the total and elementary schools 4,402,410. Total number of children receiving religious instruction, including those who attend public schools but come to classes at churches, is 9,136,823. The 949 Roman Catholic hospitals served nearly 14 million patients during 1960.

Smallest Roman Catholic population for any state was South Carolina's 33,819 while the largest was New York's 5,877,739.

Bingo violations revealed

State and local councils of churches in New York had warned that gamblers and racketeers would "muscle in" on bingo games when they were legalized Jan. 1, 1959. Veterans' groups and Roman Catholics favored bingo. Since its legalizing, 2,878 organizations in 679 of the state's communities have been licensed to conduct the game. Policing of the games is by the State Lottery Commission. Recently the commission's chief investigator and one of his aides resigned after testimony that they had received "loans" from professional bingo operators.

The State Investigating Committee looked into complaints about bingo abuses in New York City, revealed last month that a convicted swindler had made a profit of \$172,529 from bingo

games he promoted for seven non-profit organizations during 1959 and 1960. The organizations—Jewish synagogues and veterans' posts—got only \$64,000 for the games they "sponsored."

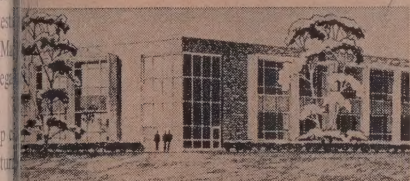
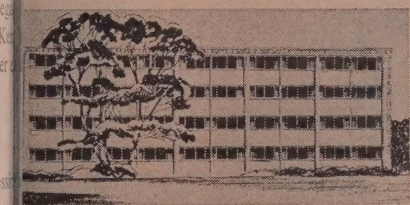
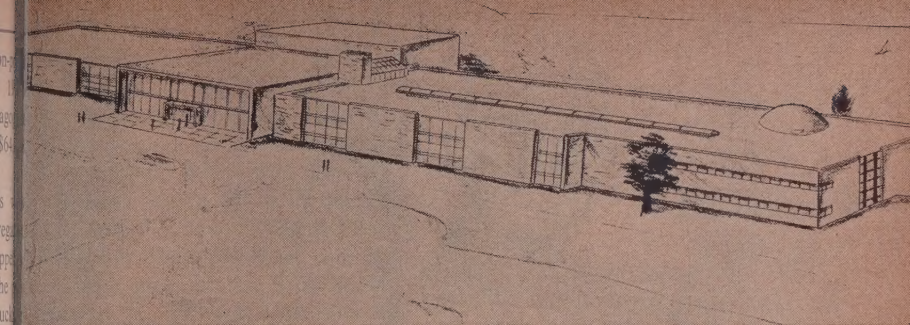
Involved in the investigations was Temple B'nai Israel and Congregation Emes Wozedek. Rabbi Max Koppel, the latter told the hearing that the professional gambler, William P. Buckner, had run the games for the congregation under the name of William McKenna. He gave the congregation \$100 after each night of games and kept the rest.

Slot machines opposed

Revelations about the professional gamblers' invasion of bingo games is expected to stiffen New York Protestants in their continued opposition to Mayor Robert F. Wagner's efforts to legalize off-track betting on horse races. The mayor's most recent effort to set up controlled betting booths was turned down by Gov. Nelson Rockefeller, who said it was doubtful if such a system would "generate revenues" or "curb activities of bookmakers." The city-sponsored bills had been opposed by state and local church councils.

In Maryland, Roman Catholic and Protestant leaders banded together to urge a state-wide referendum that might curb slot machines. A delegation of clergymen got a reluctant promise from Gov. J. Millard Tawes that he would sign a referendum measure if it passed the state legislature. Local officials opposed a referendum since county budgets in some areas are financed by revenues from the slot machines.

Methodist Bishop John Wesley Little denounced political leaders who depend on slot machines for public revenues. He called such attitudes "morally undisciplined . . . spiritually depraved . . ."



LAKESIDE CAMPUS of Carthage College at Kenosha, Wisconsin, will include three buildings shown here. Construction of the three has begun and will be completed in time to receive 300 freshmen in September, 1962. At top is giant administrative building with classrooms, offices, auditorium and library. At top left is dormitory unit—the first of seven to be finished by 1965. At left bottom is dining hall and student union. Multi-million dollar project will provide for 1,500 students by 1965, augment present campus at Carthage, Illinois.

creant to right-minded persons." The man Catholic clergy backed by Archbishop Patrick O'Boyle of Washington led the "inordinate use of slot machines an abuse that deserves severe condemnation" and a "serious evil that has inflicted injuries on individuals, families and on the community."

Problem is widespread

Legislators who sought easy revenues from gambling or who were under pressure from gamblers and racketeers came under fire in many areas of the country. Church and civic groups fought further encroachments. In many cases, Roman Catholic and Protestant groups acted in unison.

Protestant groups in New Jersey asked Gov. Robert Meyner to prevent licensing additional harness racing tracks in the

state since they "attract gambling and underworld interests" and drain the economic strength of areas where they operate. The state now has three race tracks and one harness track. Present law would permit three additional harness tracks to operate.

In Texas, Methodists and Baptists called for all-out opposition to proposals that would legalize pari-mutuel betting through local option elections. Honolulu's churches organized a campaign to prevent dog-race betting. In Oklahoma, church groups protested strongly against legislative hearings on bills that might legalize betting on horse and dog races.

And so forth

A conference to study results of the 1960 census as they apply to churches will be held at Washington May 10-12. About 200 church statisticians and researchers are expected to attend.

WASHINGTON

By ROBERT VAN DEUSEN



SETBACK IN CUBA

SECOND-GUESSING the reasons for the failure of the attempted invasion of Cuba has become a Washington preoccupation. From top-level officials to news columnists to taxi drivers, people are voicing their ideas about what went wrong.

For President Kennedy, it was a first major setback in an administration packed with vigorous and well-defined action. It damaged the world image which had pictured the new American president as an astute and capable leader.

Kennedy's reaction in the face of failure was worthy of respect. He refused to engage in a search for scapegoats and accepted full responsibility. Instead of panicking, he set out quietly to evaluate the whole U.S. approach to the long struggle with communism.

In the President's answer to Khrushchev, instead of answering the Russian dictator's legalisms and platitudes, he based his reply on the broad meaning of freedom and the contrast between democracy and communism. He warned Khrushchev that the U.S. would not tolerate Soviet armed intervention in the Cuba crisis.

Why did it happen?

MOST OBVIOUS reason for the fiasco was reliance on what turned out to be faulty intelligence reports. The Central Intelligence Agency, which had nurtured

the invasion by Cuban rebels and sold the idea to Kennedy, seriously underestimated the Cuban leader's capacity for armed resistance. Even worse, it misjudged the hold which Castro has on rank and file of his people, either through fear or through loyalty. Large-scale defection to the rebels simply did not occur.

Even more basic was the lack of clear and consistent thinking as to the role the U.S. should play in the Cuban revolution. The course which was taken was a struggle between intervention and nonintervention. On the one hand, the rebel leaders were received at the White House revealing that the uprising had the moral backing of the President. On the other hand, the public announcement that U.S. armed forces would not be used was a signal to Castro that he was free to repel the invaders without military risk.

ONCE THE U.S. had decided to support the invasion, it was important 1) to make sure the attempt would succeed and 2) to keep Castro guessing as to how far the U.S. would go. While armed intervention would have been unwise and would have angered the other Latin American nations, half-hearted support of an abortive attempt to unseat Castro was even worse in its effect on world opinion. Among the top Presidential advisers, Secretary of State Rusk seems to have been the one who warned of the international consequences of an unsuccessful attempt at invasion. But the possibility of failure was apparently not seriously considered.

The upshot of the whole incident was that the U.S. has been driven into an open avowal of intention to bring about Castro's downfall and break the power of communism in Cuba. That plan will be hard to fulfill, with the power and prestige of Russia and Red China pitted against that of the U.S.

Do you call that a church?



New chapel at Valparaíso shocks some, thrills others. The basic question: what is a church? Here's an answer

By ROBERT E. HULDSCHINER

FIVE MEN and a woman are talking around a table. As they talk, a church is taking shape. So far, the shape is only in their minds. But, with each sentence, something is being added to or taken away from the building which residents of their new community will soon call "our Lutheran church."

Committee Chairman Jim Miller is president of the bank. The bank is a sky-slung steel-and-glass structure that fits into the suburban landscape like the missing piece in a jigsaw puzzle. He believes in functional design.

St. Luke's is moving from downtown to the suburbs. Everything has been in good order. The synod office was consulted. Consent of the regional committee of the National Lutheran Council

was obtained. And the Department of Church Architecture of the United Lutheran Church has been asked for advice.

ADVICE HAS COME in the form of a tightly written memorandum and a printed manual for organizing and managing a building program. It wasn't quite what Jim Miller expected. He thought New York would send definite suggestions as to the type of building, choice of materials, selection of architect.

Instead, the manual is a blueprint for the organization of the building committee and its sub-committees and of the areas of their concern. "What they want us to do here," says Jim Miller to his colleagues on the committee, "is to find out a lot of things about ourselves."

He agrees that there are important

suggestions both in the proposed organizational setup and in the appendix that deal with some specific problems congregations will have to face. But basically St. Luke's congregation knows what it wants—a church seating 450 people, a good-sized fellowship hall, and enough classrooms to take care of suburbia's population explosions.

His colleagues on the committee agree. Fund-raising projects are going well, and there will be money from the sale of the old building. They'll build a three-stage project, first a sanctuary, then the parish education building attached to it and located around an open court, finally the fellowship hall closing off the compound.

CHARLIE WOOD is concerned about parking space. He's working three miles away in an electronics plant where they just opened five more acres to accommodate the cars of the increasing work force. Mrs. Warner is the organist and wants to know where the choir will be located.

So far, disagreements among the builders of the future St. Luke's have been small. They live, for the most part, in houses built not more than five years ago, work in air-conditioned offices and plants, and shop in modern stores.

St. Luke's, they think, should fit in—but not too much. After all, it's a church, not a place of work, and it should say so—perhaps by giving the modern building just a hint of gothic or colonial.

So far, the building committee of St. Luke's has acted in accordance with a majority of building committees in United Lutheran churches. Less than two years ago, this "typically average" committee would have given preference to a greatly modified Gothic or neo-colonial building. Only in the last 15 months has a mild contemporary style taken the

lead. The truly contemporary style still shunned by most ULC churches.

But St. Luke's is not "average" all way. It decides, after receiving the blueprints from the architect, to submit them for study to the ULC's Department of Church Architecture. With this action St. Luke's committee aligns itself with a minority of self-supporting ULC congregations engaged in building projects (most of them are building parish education structures these days). And the plans for St. Luke's land on the corner of a closet-sized office on the fourth floor of the ULC headquarters on Madison Avenue in New York City.

HERE THEY ARE being examined by a squarely built man who's been looking at blueprints of new churches for many years. The Rev. Edward S. Frey and his associate, Pastor John W. Whetstone, with their advisers, pass on every building plan of United Lutheran congregations that receive aid from the Board of Am-



EDWARD S. FREY
He studies the blueprints

Missions. They have four consulting architects who give about half a day each to the department.

Three-fourths of the self-supporting congregations don't ask for criticism of building plans, although 80 per cent ask



JOHN W. WHETSTONE
Associate director

department for initial advice and review the manual (more than 2,000 used in service between 1952 and 1960).

The Department of Church Architecture, Pastor Frey says emphatically, does not take a position on style (except in the instances where elementary rules of good taste are being violated). It tries to advise on what is functional and useful in the complex business of building church.

WHEN PLANNING has been poorly done, much can be done to correct basic mistakes. Building committee members have thought of everything in planning their church—congregational growth over the next decades, Sunday school requirements, neighborhood development, long-range projection of traffic patterns. The one thing they didn't think about is what the church is for.

If they had, Pastor Frey says, they

would have built the church from the inside out, starting with a study of the church's theological foundation and liturgical practice. They would then have discovered that a church should express what the congregation is doing in worship. The pastor says at the beginning of every service: "Let us draw near." You can't draw near if you're sitting in a back row 100 feet away from the chancel area. And the view of solid lines of backs of people plus the closed ranks of robed choir members between you and the altar doesn't help to involve you in the act of worship.

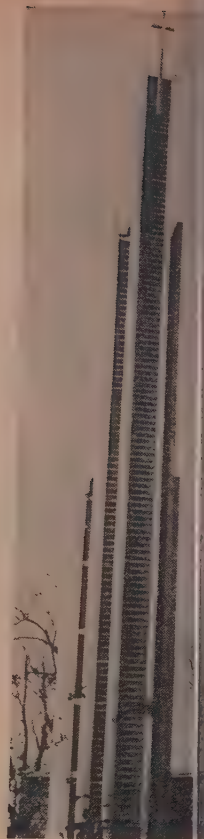
It doesn't matter whether the future St. Luke's Church will be mildly or wildly contemporary in its exterior. With its long, narrow nave and deep chancel area leading to an altar jutting out from the east wall, it follows a cathedral style that anchors it in a past when people attended mass as if it were a spectacle on a stage. Even Roman Catholic churches are leaving that behind.

The current liturgical revival with its emphasis on the sacraments is creating an architectural style that is new in form but as old in content as the early Christian church. Its objectives are to help the worshipers "draw near" to the focal point of the liturgical action, the Lord's table, and to each other. Its expressions, in steel, cement, and glass, may be in free form, round, cubic, or even in the shape of a fish. It doesn't really matter as long as it serves the purpose.

THE TREND, says Pastor Frey, is this: the altar is "coming loose" from the east wall and moving closer to the people. Choirs are disappearing from the chancel area. The communion rail is lengthening (for practical and symbolic reasons). Lecterns are disappearing while baptismal fonts are taking prominent positions.

NEW CHURCHES

WASHINGTON, D. C., St. Matthew's



GERMANY: Hal



NORWAY: Tromsda

The Luther



churches in America). The West Coast swings between tradition and eye-catching experiments. The east, where emphasis on the liturgical revival is strong, is in the main conservative.

THERE IS NO explanation why this is so. Pastor Frey, who makes the rounds of seminaries once a year to talk to the seniors about the problems of building a church, says that he talks about traditional designs in Philadelphia, Gettysburg, and Hamma, "but when I get to Chicago I open up and talk about central floor plans and free form." It's somehow in the air, a feeling that the east is not yet ready to cut loose from a 19th-century facade even though the interior may strive to meet today's needs.

The man who directs the church's department of architecture is no advocate of modernism for modernism's sake. Edward Snively Frey was pastor of a church in Lemoyne, Pa., a suburb of Harrisburg, had once been around the world as stoker on a tramp freighter ("an experience that had a great deal to do with my going into the ministry"), and was studying birds and collecting stamps as a hobby. In 1944 the church burned down and Pastor Frey learned about building problems the hard way. His interest in architecture dates from those days.

This trend is seen in all liturgical churches, with Roman Catholics and Episcopalians in front. Among Lutherans, the Missouri Synod—traditional in doctrine and practice—is far more ready to experiment than United Lutherans. And yet, even in the ULC, things are stirring. While four years ago the Department of Church Architecture would review one central floor plan a year, blueprints for churches "in the round" now come in at the rate of one a month.

The Midwest leads in contemporary design (Eero Saarinen's Christ Church, Missouri Synod, in Minneapolis in the early forties was among the first modern

When he left Lemoyne early in 1952, Trinity Church was standing in all its English Gothic splendor, with buttresses ("that really buttress"), twenty-inch walls and stained-glass windows. Ten years later, after having reviewed hundreds of church plans of all kinds, Pastor Frey still believes that Trinity accurately expresses the "mind of the church" as it exists in the area. He wouldn't build it in English Gothic again, "because we couldn't afford it," but he'd suggest modi-

fied Gothic. Two recent churches built in the Harrisburg area are in "good Georgian" style.

PASTOR FREY concedes that neither "good Georgian" nor modified Gothic reflects the image of today's Lutheran church. Lutherans are engaged in a re-evaluation of their liturgical practices and are striving to bridge the gap between the Sunday morning worship and the Monday-through-Saturday routine of work and leisure. The cathedral-type church won't help to do either.

"We have been dressing old ideas with modern materials," Pastor Frey says. "Our people live in modern houses, use modern appliances, drive modern cars. But the church is mother's, they say, and must not change." He is not harsh on building committees. They're honestly trying to do the best possible job within limits of their means and understanding.

Perhaps the financial limits cannot be changed. The limits of understanding can. And considering that Americans will build 60,000 new churches before this decade ends, it's time something is done.

The Department of Church Architecture is not designed to educate regarding matters of style and form. It is supposed to advise congregations on how to build and furnish churches according to their needs and desires. Both could be re-evaluated by the congregation itself only after it considers the theology of the church and the nature of a liturgical service.

THE CONGREGATION would then appreciate why a truly contemporary church might have a floor plan in the shape of a shell, or a Greek cross with arms of equal length, or of a circle. Each would enable the congregation to draw close to the altar, which need not be a marble slab fastened to the wall but may be a

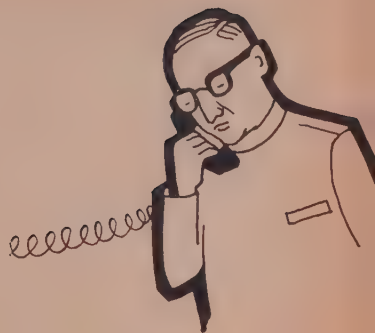
free standing table around which the community of believers celebrates the Lord's Supper.

The sacrament of baptism would have equal recognition in the prominently placed font. The choir would be recognized not as a group apart from the congregation, not as performers, but as participants in the corporate worship.

Such features, Pastor Frey thinks, would create a true image of today's Lutheran church. It would not be modified just to get away from a past image. In America only a few architects, Finnish-born Eero Saarinen or Italian-born Pietro Belluschi, have asserted leadership and built the churches they wanted to build. Most others have to abide by the decisions of a building committee that wants to know what their church is going to look like rather than what it will do for them. There is no reason to believe that architects would not be willing to break with tradition if they were given a chance.

MUCH WILL DEPEND on the shape of tomorrow's cities and towns. The Department of Church Architecture has just decided to finance a study of trends, especially in suburban developments where most of our mission congregations are being planted. With large industrial corporations assuming the role of originators of residential housing, a technological revolution is taking place that may have profound effects on tomorrow's community.

The study, Pastor Frey says, will only "state the problem." It won't propose solutions. They'll have to come from the building committees of tomorrow which, through deeper insight into the true functions of the church, must enable architects to create an image of the church that corresponds to the church's spirit.



Please send a baby—"

Being foster parents proved
to be a 100 per cent success

By RUTH SCHRIBER

THE TELEPHONE RANG. I had a feeling
it was the call for which I had been
anxiously waiting. Yes, it was the
doctor, but after the first words I hardly
heard his voice, "I'm sorry, but your
reports are not favorable." It was most
likely, I was told, that I would ever
have children.

I had suspected this would be the re-
sult. But I had hoped that somehow
with all our modern medical knowledge
it would not be this final. I hung up the
telephone and waited for Bill. The time
was endless until he came from the office.
When he did arrive he was wonderful.
This was a time for the greatest adjust-
ment in our life together. Right away
we agreed that we should apply for a
child for adoption. The following morn-
ing I made an appointment with our local
family service society.

WE WERE GLAD the agency was close
to our home. We wanted to be near in
case any problems should arise. To be
able to sit down and talk over one's
problems seemed much better to us than
correspondence. Also, we realized that
it was the best to choose an agency in
our own state to save legal headaches.

DUE TO BILL's office hours, it was
necessary for me to go to the first inter-
view alone. I was asked questions most
people would think are nobody's busi-
ness: Are you unable to have children?
Is your marriage congenial and will it
provide a healthy atmosphere for a grow-
ing child? What is your income?

We were relieved to find that moderate
means are sufficient. But we were re-
quired to provide a comfortable home,
clothes and education. I looked on the
agency as a representative of our future
child and answered all questions willingly.

He was to have the right to a father
and a mother, to love and affection, to a
good home and schooling and to feel that
he is wanted and that he belongs. He is
helpless; the agency is his spokesman.

The questions need not be one-sided.
The questions you ask may tell more
about you than some of the answers to
the questions you are asked.

DURING THIS first interview I learned about the procedure followed by the agency. I was assured that we would receive a child normal in body and in mind, and that background determines whether the child would suit our family, and that all the information we gave the agency was confidential.

We had made up our minds that we would not form a mental picture of our baby, but would put our trust solely in the Lord to guide the workers at the agency to find the right child for us. We did state that a boy would be fine.

I left that first interview fully prepared to wait two years for our baby; but there was hope—more hope than we had had for the four years of our married life.

When we mentioned to friends and relatives that we had applied for a baby, the responses were varied. Some were disheartening and included gruesome stories of how badly adoptive children had "turned out." Soon we didn't mention the fact anymore. We had faith.

ABOUT A YEAR after we had applied, two other couples of our acquaintance who had applied at about the same time received children for adoption. Friends felt we weren't "hounding" the workers enough. I was discouraged, but still felt we had chosen the best way. What if we forced the issue and a child was placed with whose background we had nothing in common?

As if in answer to my question, the phone rang the next morning announcing the visit of a worker. It was a pleasant visit and I was not afraid that she was going to pry or snoop. I knew that she would rather find a cozy home than a scrubbed spic-and-span house. Our home is a 100-year-old frame house with much remodeling yet to be done.

At this visit we learned that a baby

was being considered for placement with us. We got the facts about him and background. The more we knew about him the better we would be able to help him grow strong.

We learned everything we could except who the parents were or where they live. We knew the worker would not tell the real parents who we are or where we live. We learned how old the baby was, how he had developed, what his physical condition was at that time, the tests and immunizations he had.

A week later we were called to come and see the baby the following Saturday. The worker advised me to call a leg bone specialist who had examined the baby which had been born with a club foot. I called and the doctor told me that it was a very mild difficulty which could be corrected in five or six months.

THE FOLLOWING Saturday morning the baby appeared at the agency. Soon "our son" was brought in the darlinest nine-weeks-old baby boy we had ever seen. He had casts on his feet and legs but was sleeping peacefully, unaware of what was going on.

We not only "saw" him, but we named him Jonathan and took him with us. Thus began one of the most tumultuous days of our lives. As we went up Madison Street we met Bill's mother, who was quite surprised.

We took her along to the baby store where she was the biggest help, holding the baby and proudly showing him to everyone. Food also had to be purchased. He was on a diet of cereals, strained vegetables, and fruits plus a formula.

By the time we arrived home we had a hungry baby and a new mommy was found making a formula a little easier fusing that first time. All in all, it was



a waiting period of only six months in Ohio and it was soon time to go to court. We had our hearing and Jonathan accompanied us since the judge likes to see the baby. The hearing lasted only 15 minutes. We were then assured that Jonathan was our very own.

I was asked routine questions plus our plans for his religious education. Bill was asked about the financial security we could offer. We were questioned separately to determine if one or the other parent was being forced to accept a responsibility against his will.

LIFE HAS CERTAINLY changed for us since Jonathan came but we wouldn't change back for anything. He is now an active 18-month-old imp with blond, curly hair, dark brown eyes and a beautiful smile. He has certainly found his rightful place in our hearts including those of his grandparents, uncles, aunts and cousins.

Probably the most heartwarming compliment I get lately is when people say, "Do you know, Ruth, everytime I see Jonathan he grows to look more like you." Many have said it and, though I can't see it, I like to hear it.

Jonathan loves company. Another application is now going in for a playmate. Do we want a boy or girl? It is hard to say. We will let the Lord guide the agency once more in finding a child with a background like ours and Jonathan's.

When people say, "What a good thing you are doing for Jon, taking him as your own," it is hard to explain that we feel selfish. He seems to have done so much more for us than we can ever do for him. Our aim is to have a great part in Jonathan's well-being which might have been denied to him. We will give him security, courage, happiness and most of all, love.

ite a day. A mattress had to be purchased for my old crib, which I had painted and packed away. That was all I had prepared for our "Sprout." (He received this nickname when he was grafted onto the family tree that spring. We continued with the same pediatrician the agency had, and went for regular check-ups with the foot specialist. Jonathan now has normal feet and very straight legs, and is extremely active.

WE HAD JONATHAN only a very short time when we realized that we were being asked questions about our baby which were prompted only by curiosity. We decided then and there to keep to ourselves all we had learned about Jonathan. This was only our business; that is, Jonathan's, Bill's and mine.

We soon engaged a lawyer who took care of the legal angles for us. We have



COUNTING CHICKENS

BEFORE THEY HATCH

Some People Work for Nothing

For years the churches have been sending volunteers overseas to aid the needy. This is a story about work in Greece

BY NEIL MELLBLOM

ONE ASPECT OF LIFE in the now-forming Peace Corps is becoming crystal clear: volunteers for the overseas assistance army will find more hard work than adventure and excitement.

Prospective corpsmen are being advised that their tour will be no soft touch. Chief among those stressing the seriousness of the task is the man in charge of the venture, R. Sargent Shriver.

HE RECENTLY warned that those looking for a joy-ride in glamorous lands "had better get off the train." Another of his statements, citing the need for "tough, dedicated farmers," could lead one to believe he has been listening to some young Americans who have been on the

train—veterans of a "peace corps" that was started several years ago. They speak with authority.

Except for the name of their organization and the source of their sponsorship, they have been performing work virtually identical to that planned for the Peace Corps. They are members of the Greek Team. Instead of being sent by the United States government, they labor under the auspices of a variety of church groups and the guidance of an executive committee representing international Christian organizations.

THE INTER-CHURCH TEAM is in Greece because the Greek government wants it there. It co-operates with the govern-

ent and the Greek Orthodox Church in the redevelopment of remote rural areas in Northern Greece.

Greek Team members—like the anticipated corpsmen—have special skills. They live among the people and by the same standards, they volunteer for two-year periods, and they receive little more than basic expenses and a moderate allowance, plus, of course, the satisfaction of their accomplishments.

One of the present Greek Team members is 27-year-old Charles Schroeder of Amesboro, Minn. He holds a degree in agriculture and majored in animal and plant husbandry, was an employee of the U.S. Department of Agriculture Soil Conservation Service before going overseas and now is working on the island of Kythera. His two-year tour, under the auspices of the Lutheran World Federation's Department of World Service, will end next August.

FOR THE PAST 18 months Mr. Schroeder, a member of the American Lutheran Church, has been keeping a diary. Some of its entries could be incorporated into a textbook for future Peace Corpsmen.

"... Frustration," he wrote after several months in Greece. "Perhaps this is the wrong word. If conditions weren't such that things were difficult to do, a team such as ours would have no purpose.

"In the past four months I have gained one thing; that is, I am slowly becoming able to estimate the size of the barriers here . . . First, bewilderment; second, frustration; third, grappling with the elements, and fourth, sometimes long after the team member has gone home, success.

"This last can be seen in the people where work has been done. The village where I helped place the Jersey heifers is an example. They are very happy every time we come there and are careful to

carry out any suggestions we can give them. Such trust comes only from a close fellowship with them."

THE TRUST DESCRIBED by the Greek Team-member does not come easily, and another of his passages points up the wisdom behind a Peace Corps requirement that before being sent overseas the volunteers must attain a working knowledge of the language.

"I have been having trouble this month making progress with the men at Katsika," Mr. Schroeder wrote before his present Kythera assignment.

"The result is, of course, a lowered opinion of my ability among them. I feel the greatest trouble is verbal contact. The one man at Katsika who knows English is having troubles of his own and can't be at work much of the time.

"This puts a strain on my limited Greek. I know this sounds like a trivial thing to become greatly worried about, but it does demonstrate how, in this strange world of the fraternal worker, small intangible problems can become mountainous obstacles."

A JOY RIDE?

Mr. Schroeder tells of working on the equipment that needs installing in the hog barn and at the same time trying to care for the eleven litters of pigs which have suddenly arrived . . . "A couple of goats are sick . . . The rat-proofing we did on one of the rabbit hutches was not successful and we have lost another litter."

Travel in distant lands?

The young agriculturist describes spending ten days to attend a conference—six days on the road and four days at the meeting. And he says of his jeep: "I am glad we have many hills here for each morning I must roll down one to bring life to the buggy again. The tires



are also bad and with the spare in a shop for repairs I now have a puncture in the fourth which must be pumped up regularly."

Exotic foods?

"Monday I found myself incapacitated because of something I had eaten. Must have been a bug."

NATIVES ARE GRATEFUL for assistance, but the introduction of modern farming methods can produce unforeseen difficulties.

Finding a cow suffering from bloat, Mr. Schroeder diagnosed the cause as too much cornmeal. "These recipients seem to be so exuberant over the heifers given to them that they get carried away."

Other disappointments have included discovery of a corn drier, for preparation of poultry feed, that had been sitting idle over two years because it had been mishandled, and trying to expedite con-

struction of modern farm buildings "when the building contractor cannot even visualize what he is trying to build."

ALL IS NOT gloom, however, and like the Greek Team participants, Peace Corpsmen devoted to their mission will be rewarded as their efforts begin to take effect. In his present assignment on Kythera, a barren, depopulated island where mere existence is an effort, Mr. Schroeder is optimistic about the long-range results of an extensive reforestation project.

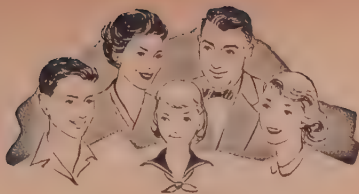
And he tells of the fertile, but now inaccessible Poliopolis valley. Roads have been cut into the valley and bulldozers are controlling the channels of rivers that have been carrying away valuable soil.

"Perhaps, some day this beautiful river basin will realize its full productive capacity," he says.

AS THE FEAR OF GOD is the beginning of all wisdom, so the contempt of God is the beginning of all folly.—*Luther's Works, Vol 13 (Concordia)*

WE MAKE A FAMILY

Adults Only



"No! You CAN'T stay home!" I spoke emphatically, and a bit angrily. Claire and Charlie Mawson, Doris and Bill Detrand, and Mr. and Mrs. Wagner were spending this evening at our house. I had planned this get-together deliberately for an evening when the three young Meltons, Karen, Pete, and Sue, had plans to be away from home.

I wanted—just once—to have an *adults only* evening. No matter how much you love your children and how grown-up they are becoming, they are still children. Sometimes you want to be with adults—minus children.

This was an evening when Sue was staying overnight with her friend Buzzy after a party. Karen was going to a school dance and then to Alice Anderson's house with their crowd for food and probably more dancing. The Andersons have a wonderful basement. And Alan had promised Pete he could have a late evening out at the house of one of his hobby-club pals.

EVERYONE WAS eager to carry out these plans. And I congratulated myself on my strategy for getting three youngsters out of the house for the evening. I felt a bit guilty, too. Did I secretly dislike my children? Would a psychiatrist find some dreadful secret in my past that made me want to get rid of my children? Then at the hasty supper that night before the party, Pete said, "I think I'll stay home tonight. Bill won't care whether I come or not."

"Stay home!" I echoed. "But why?

You begged your father and me to let you go to Bill's and stay late."

"Yeah . . . I know. But sounds as if you and the Mawsons and Detrands and Wagners are going to have fun. And there's all that food I saw you fixing . . ."

"I'll save a plate for you, if there's any left," I promised rashly.

"If Pete's staying home for your party, I am, too." This was Sue speaking from the kitchen door. "I can go to Buzzy's house anytime. Maybe I'll go to the party and then come right home—about nine o'clock—instead of sleeping at Buzzy's. Then I'll be just in time for your party."

THAT'S WHEN I cried, "No! You can't stay home!" to my children.

Karen came down at that moment. She had not heard the conversation, but her remark added to the hubbub. "Mother, I don't think I should go to the dance . . ."

"You, too . . . !" I shouted. I slammed the refrigerator door and banged a plate of party sandwiches on the table. "You're not staying home, too?"

"I didn't say I was," Karen said, looking confused. "All I said was . . . I don't think I should go to the dance without a sweater. The gym is so cold sometimes. And my white sweater is in the laundry hamper. I forgot to wash it. May I borrow your white one . . . the one with the flowers appliqued on it?"

"It's all yours," I said. I sank to a kitchen chair and giggled weakly. "Oh . . . you children . . . you'll be the death of me."

"Say . . . I must have missed something," Karen said, looking at Pete and Sue and me. "What's going on?"

I WAVED a limp hand. "You're not involved. So take my sweater and remove yourself from the house."

"I can't go till Alice and the gang pick me up. Her father is driving a load of us to school. There's a car stopping now. Probably theirs."

One child gone. I turned to cope with the other two. "Pete, have you seen the hobby catalog your father brought home tonight?"

"No . . . where is it? Dad . . . ?" Pete headed down the basement steps, and I heard him talking with Dan. "Gee . . . that's some model. Say, look at this sailing vessel. Will you let me take the catalog to Bill's tonight?"

Pete and Dan came up the steps together. "Get your jacket, Pete. I'll drive you over to Bill's. Your mother wants me to do an errand."

"O.K., Pop," Pete murmured vaguely, his nose in the catalog. I heard our car drive away a few minutes later.

"Now Miss Sue . . ." I prepared to deal with her.

SUE WAS AT the telephone talking with Buzzy. "Should I bring my mystery book from the library? We can read to one another in bed. What did your mother say about staying up late? We have to go to bed but we can keep the lights on till eleven! Your mother's nicer than my mother. Should I bring my cosmetic box? Karen gave me lots of stuff she was throwing out . . . we can make up . . ."

By eight o'clock the three Melton youngsters were at their respective evening engagements. Dan was slapping together thick corned beef and pickle sandwiches for the men. I was garnishing the

trays of dainty tidbits that Dan claimed only the women will eat.

I know these men. They'll eat all the corned beef sandwiches, and then sit on the "dainty" foods that they see. And they'll want gallons of coffee; and they'll cut the cake in six-inch wedges.

BY EIGHT-THIRTY all our guests had arrived. Charlie and Claire Mawson first, since they live just next door. "I watched till I saw all the small fry take off," Claire said. "There's enough confusion getting three children out of the house without having guests arriving early."

"How did you manage, Mrs. Melton?" Mr. Wagner asked. "I know your children. Didn't they all decide to stay home when they heard you were going to have a party? Children are so eager to get away from home and parents. Yet they can't bear to miss anything."

Dan laughed. "I wasn't in on the discussion, but I believe Connie had to be some persuading."

"Not really," I said. "Their first thought was to stay home. Their second thought was . . . why stay with a bunch of old fogies, when we can be with our own friends?"

Doris Detrand turned over the record that Karen had placed by the hi-fi, in case we wanted music. "Nice to have an adults only evening, isn't it? We can even play adult music."

"Oh, Connie . . . I forgot to tell you . . ." Dan spoke quietly in my ear. "Ran into Pastor Ittel at the supermarket when I bought the corned beef. He drooled when he heard we were having corned beef sandwiches. I . . . I asked the pastor to bring his wife and join us . . ." He looked at me as if wondering how I'd take the idea of two more guests.

"Fine. As long as they are adults, they are welcome. We've plenty of food."



WORSHIP NOTEBOOK

ART AND STEWARDSHIP

THE CHRISTIAN RELIGION is not simply an exercise of the mind. If it were, all we need do would be to sit in our easy chairs and think noble thoughts. Christians, like non-Christians, live in a substantial, material world. We have to do with things, and faith therefore requires that we exercise a stewardship of both spirit and matter.

Sometimes we forget this. If a man reads his Bible carefully as a part of his daily devotions, if he studies thoughtfully the doctrines of the church, yet cheats on his business or even eats too much, he has not learned to let Jesus be Lord of *all* his life. Basically, it is a matter of a sense of values.

I find, particularly in much of the correspondence that crosses my desk, that this is especially true where people are concerned with the building and furnishing of churches. Somehow we get the notion that "the sky is the limit" when it comes to spending money for our churches, and what we put in them. "Nothing's too good for the church," is a plea heard so often, and so good and thoughtful people that we are, we dig down to our jeans.

LET'S TAKE a good look at the situation of our churches today. There is nothing quite so sad as the sight of a once-magnificent gothic church, now sitting in solitary soot-covered melancholy like an island in a sea of parking lots. When it was planned and built its members undoubtedly spared no expense to outfit it with the finest products of the craftsman's art.

Its radiantly hued windows shot forth

a rainbow of color upon carefully carved wooden reredos, hammered brass candlesticks, intricately embroidered paraments, and chiseled marble statuary. Now it stands alone, its children flown to the greener suburbs, a sorry witness of a message with no one to hear.

It will be argued that those who built and adorned the church could not foresee the desolation to be visited upon our urban centers by population shifts. True, they did not vision this development, but why didn't they try to take a long-range view of things? Was their comfortable attitude to life simply transferred to the church without any consideration of the needs of their children and grandchildren? It would seem so.

THE LESSON of history ought to have great significance for us today. Moreover our sense of stewardship should hold in check the attitude which all too often crops up yet among us: "Nothing is too good for the church."

I am not against beautiful things. The creations of art, in wood, stone, glass, cloth, brick or steel, are a joy to eyes which all too often are forced to look upon the ugly. Yet just because a thing is expensive doesn't necessarily mean that it is great art. There is a genuine beauty in simplicity.

Yet when I go into our churches I find a monotonously dull repetition of the same decorations and furnishings that make me feel that everyone is using the same catalog. Over and over again I am tempted to say to those who show me about these churches, "Yes, I think I saw one just like it over at St. Similar's."

WHY CAN'T we have good art in our churches? I shudder to think of the number of pastors who have been plagued with gifts of religious paintings provided by well-meaning people who wanted "to do something for the church." Why do the paraments all look as if they were cut from the same piece of Anglican brocade? And is there no one who will dare to put upon the altar something other than a shining brass cross with the ever-present letters IHS?

I know we have had a rash of huge suspended crosses in recent years, but even these begin to look like Tweedledum and Tweedledee. I can't get over the feeling that too many building committees make a lot of trips in a fifty- or sixty-mile radius of home and when they're all done they say to the architect: "We want something like what we saw over in Twintown."

I'd much rather have buildings that effectively provided all that was functional to the worship of the church than to see a place crammed with all sorts of objects that masquerade under the label "pretty." Functionalism, that is having a place that "works," must always be the first criterion in building a church. After we have seen to that, after we have provided for the essentials, only then dare we think of how the building is to be adorned.

BUT OUR SENSE of stewardship should motivate our action. Great Gothic imitations of the last century, where they are still in use *as churches*, require large endowments to keep them in repair. Who has not seen once beautiful stained-glass windows now covered with the dirt of the city and patched here and there with a piece of cardboard because there isn't enough money to have them repaired?

Look at the once proud tiled roofs,

now a crazy-quilt of asbestos shingles. Paint blisters and peels. Doors sag and windows are covered with metal screens to deflect the rocks of restless, bored children.

A refugee from Castro's Cuba was asked why it was that, in a country where the church was so much a part of society, it was helpless to stem the tide of militant communism. "The church," said the woman, "was interested only in spending money to decorate its buildings. Gr sums were spent on statuary, vestment paraments, vessels, candlesticks and like, but little was done for the people. If we want to be spared the indictment leveled against the church in Cuba and elsewhere, it is time that we begin to think seriously about our stewardship."

PERHAPS IT IS TIME for us to think in terms of building churches that are expected to stand "for all time." If the population is continually shifting, may in planning our churches we ought to plan buildings which will serve for more than two or three generations.

A Roman Catholic priest asks, "Will the visible 'splendor' of the new church reduce the primary activity of the parish for generations to the chores of raising money for principal and interest? Or this church (as it well might be) a temporary shelter, a tent of the migrant Christ and His flock, and one which shows that we have no abiding city here below?" (Reinhold, *The Dynamics of the Liturgy*, Macmillan, p. 88.)

When we get to thinking about the furnishings we ought not discard all and nor should we go overboard on making the church look like a museum. Good art, that is within our means, can be had if we will but take the time to find it.

Perhaps too we ought to look about in our congregations to find what tales

hiding there. Is there any reason that women of the parish cannot make altarpieces, vestments, linens and the like that are every bit as beautiful as those they buy in stores. These too, it must be remembered, are an offering to God.

THE CHURCH has always been the patron of the arts. It should continue to be. But the church is also the mother of her children and what good will it be in the sight of God if in her search for the beautiful she neglects her compassion and love.

In the ULCA we have seen a surge of church building. Great sums of money have been spent to erect and furnish these new temples. During the last four years the ULCA has not achieved its Lutheran World Action goal. Is there a corollary between the two?

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Insettled

QUESTION: I am twenty-two, married six years, with two children. I am a high school graduate. My father and mother were divorced when I was small, and I then lived with my father and his wife until I was married. My wife's parents also are divorced.

I have had three years of army experience—enlisted without telling my wife and that made trouble. Since leaving the service I have left my wife three times for short periods, without any good reason. Each time I came back. I just

recently returned for the third time, and I hope now to make good.

Caroline and I get along fairly well. But we have one big problem—we just can't talk about our affairs and doings. I can't get started talking when I come home from work, and Carrie says very little. I don't feel like talking about the day's happenings, and she says nothing about what happened at home. I have the same trouble about talking to other people. We sometimes do things that annoy one another, though do not get angry—openly—but let it all build up. Then I try to get away from it.

We have bought our house from Carrie's mother, who has an apartment here. I get along with her quite well, but we don't talk much. She does not interfere with us. I think she is the finest kind of mother-in-law.

The things that worry me are that Carrie and I can't talk things over, and that I have run away three times without having a good reason—just because I felt like getting away. After I have gone, I am sorry, and want to come back.

REPLY: Anyone brought up in a home where there is parental conflict to the point of issuing in a break-up is more likely than others to have some unfortunate left-overs. It is very probable that your present unsteady mode of living is traceable to your early experiences and the impact of domestic discord. It hardly seems likely that being away in the army, with a family at home, could have been of any help. It is possible that something in your original make-up has contributed to the trouble, though the experiential factors are sufficient to explain it.

Your desire to "make good" in itself will help you, but you need in large measure the assistance of God. Ask

his help and rely upon it. He has already endowed you with certain resources which you can use constructively.

Look back from where you now are, and recognize that most of the things which are causing trouble have arisen out of your unfortunate early life. You need not have them dragged out into the light of day. Acknowledge them for what they are, and put them behind you—leave them to the past. With that done, face the present and the future with a determination to stay with your job and make good in it, and be loyal to your family despite any unpleasant features. Therein lies the possibility of the greatest satisfaction and well-being.

Since difficulty in communication with Carrie, and in conversing with others, is a prime difficulty for you, you will have to work on it patiently and persistently. Your development in this domain has apparently been arrested by the unfortunate circumstances which surrounded you some years ago. You will have to start from where you are, determine to get accustomed to talking with others, force yourself into conversation, and keep at it until it becomes easy and enjoyable. As you continue you will see more and more progress, and each small advance will help you to take another forward step.

Try out this suggestion for six months. If, at that point, you have not improved considerably, you may consider getting professional local assistance.

Unusual marriage

QUESTION: The daughter of my closest friend has married a Jew after breaking her engagement to a Protestant. We have

lived all our lives in a city which has large Jewish population, but the whole affair has been a terrific shock.

Julia is a fine girl—24 years old. She is a graduate of an upstate college, and has always been active in young people work in our church. Nathan also is a fine type of person, a college graduate who is now doing graduate work at one of the local universities. But such a mixed marriage seems so outlandish, for the girl is really breaking with all of her past life and probably with all her friends.

The young lady's parents did everything possible to get her to change her mind, but to no avail. A pastor, a college president, and a psychiatrist all tried to talk her out of this decision, but they gave up nowhere. A few days before the wedding her parents and I made a special appeal to her, but she disregarded it. Now she has gone through a ceremony which has "made her a Jew," and she is accepted by all of Nathan's relatives and friends.

The big issue that faces us now is how far we shall go in accepting her. Her mother is heartbroken. I advised her mother to forgive Julia in her heart even if she can't say it yet.

REPLY: Inasmuch as the girl has made her decision nothing is to be gained by withholding good will and kindness. She may undergo many unpleasantnesses and heartaches. She may live with numerous inner conflicts all her life. Do not add any further penalty.

Furthermore, a lasting demonstration of Christian good will do more than anything else to let the nonchristian see the deep-lying character of Christian love. It could start an inner process which would ultimately bring the nonchristian into fellowship with Christ and the church.

BOOKS

HELP FOR PERPLEXED CHRISTIAN

Conversation on Faith. By Eberhard Müller. Translated by John W. Doberstein. Muhlenberg Press. 196 pages. \$3.50.

This book grows out of the author's involvement in conversations on faith as director of the Evangelical Academy Bad Boll. It deals with the kind of critical questions modern man is asking in the realm of faith. What do we really mean by a personal God? If God is all-powerful, why did he create a world without evil? How are we to reconcile Christ's descent into hell and ascent into heaven with modern scientific knowledge about the world?

In twenty brief chapters encompassing the main features of Christian theology, the author deals with such disturbing questions in a manner that appeals to the intellect as well as to the heart. There is no attempt to water down the historic doctrinal statements in order to make them palatable to the modern mind, but rather to restate the faith of the church in ways relevant and meaningful to 20th-century man.

Dr. Müller makes clear that "every statement about God is a translation into the language and thought world of a particular people in a particular time." He emphasizes the danger of confusing the figurative terms of religious language with the content of faith itself. "There were theologians and hymen who feared that the new Copernican cosmology would destroy the Christian hope of eternity. In reality they had overlooked the fact that even the writers of Holy Scriptures had already partially realized that heaven and hell were not names of places but that they indicated spiritual, personal nearness to or remoteness from God."

By making available an English translation of Dr. Müller's book (published in Hamburg, 1957) Professor Doberstein has rendered a service which should be appreciated by many American readers, pastors and laymen, for whom this book will open up new insights into Christian faith. It is

the kind of book that might prove very helpful to a college student or to anyone struggling with problems of faith and doubt. *Allentown, Pa.* DAVID H. BREMER

INTRODUCING WESLEY

John Wesley: Spiritual Witness. By Paul Lambourne Higgins. T. S. Denison. 134 pages. \$3.

"The most zealous and monumental spiritual witness of his age"—this is the description of John Wesley, founder of Methodism. Paul Lambourne Higgins, a Methodist pastor in Chicago, presents an extremely readable sketch of an extremely varied life. The chapter headings give some indication of the variety of occupations which filled Wesley's eighty-seven years.

Of particular interest is the careful analysis of Wesley's relationships with other leading persons of his day—William Law, George Whitefield, von Zinzendorf, Governor Oglethorpe, and many others. The interplay of personalities is fascinating.

This brief book is based largely upon Wesley's *Letters* and his *Journal*. Particular insight into the character of Wesley is given in sections devoted to his definite opinions on literature, music, and the arts; to his frequent practice of faith healing, and to his fantastic experiences with visions, spirits, ghosts, and other supernatural phenomena.

As an introduction to one of the great religious leaders, or as a guide to a further study of the more unusual aspects of his character, this book is well worth its cost.

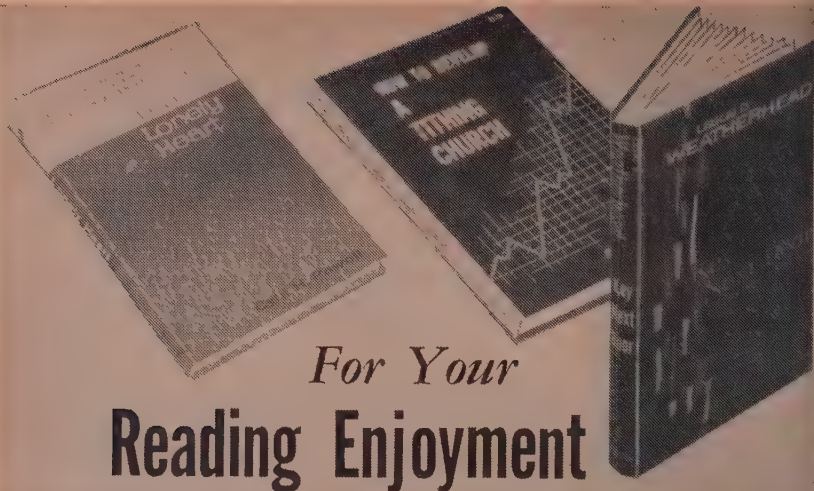
Hegins, Pa.

RALPH W. BAGGER

UNITY OF THE BIBLE

God's Unfolding Purpose. By Suzanne de Dietrich. Translated by Robert McAfee Brown. Westminster Press. 287 pages. \$4.50.

This book was written in French by a former resident lecturer on Bible study in the Ecumenical Institute of the World Council of Churches. In writing a guide to the study of the Bible, the author, instead of treating the uniqueness of the various books



For Your Reading Enjoyment

Living All Your Life

John A. Redhead. Dr. Redhead discusses 15 questions to help modern man find and live out God's purpose for his life. Applies Christian principles to day-by-day situations. \$2

The Life of Christian Devotion

Mary Cooper Robb, editor. A book of devotional passages taken from the works of William Law, a renowned eighteenth-century clergyman and mystic. The fourteen chapters deal with six aspects of the devout life. \$3

Kagawa of Japan

Cyril J. Davey. An exciting biography and appraisal of Toyohiko Kagawa, known and loved throughout the world as poet, novelist, preacher, and reformer. \$2.50

The Lonely Heart

Cyril H. Powell. Dr. Powell contends that loneliness need not be man's heritage or destiny. He believes that love is the key that can free man from his isolation and loneliness. \$2.50

Key Next Door

Leslie D. Weatherhead. From his twenty-four years of preaching at the City Temple in London, Dr. Weatherhead selects 26 of his most representative sermons. \$3.50

The Context of Decision

Gordon D. Kaufman. This succinct introduction to the central problem of ethics—decision making—describes in forthright terms the theological context of the Christian life. \$2.50

Conversation with God

H. A. Hamilton. Here are guides in learning how to pray, and in acquiring the habit of prayer. The work is divided into four sections, each dealing with some aspect of learning to pray. \$1.75

How to Develop A Tithing Church

Charlie W. Shedd. A description of the program materials, and resources put to work in two of Dr. Shedd's pastorates to encourage church-wide tithing. Paper, \$1.25

Published by *Abingdon Press*

At Your LUTHERAN BOOKSTORE

authors, stresses their unity. Starting with the creation, she points out God's purpose for man throughout scripture up to and including Revelation itself.

The unity, she finds, is in Christ's redemption. The unity of the Old Testament points forward to this event, while the church in the New Testament points back to it. Suzanne de Dietrich only considers this great theme and makes no attempt to give a detailed picture of the various stories or histories of the Bible except as they contribute to this purpose.

Within this field the author performs a thorough and capable task. Jewish scholars, however, would not find acceptable many of her interpretations of Old Testament passages, but she maintains that the true meaning of history can be seen only through the eyes of a believing Christian.

This book contains countless references to the Bible and it is suggested that it be read with the Bible in one hand and this guide in the other. In addition to one's personal use of it, *God's Unfolding Purpose* might be considered as a textbook for an adult church school class.

ALTMAN K. SWIHART

Carthage College

BEST SCHWEITZER BOOK

Dr. Schweitzer of Lambarene. By Norman Cousins. Harper. 254 pages. \$3.95.

Norman Cousins's description of his visit to Lambarene is easily the most perceptive portrayal of Schweitzer that has so far been published. Cousins does not work as a chronicler but as an artist who paints Schweitzer's Africa on a broad canvass.

The reader meets not only the "old Doctor" but his associates, the physicians, the nurses, the charming Swiss volunteer who has charge of the leper colony. Mr. Cousins had many conversations with ailing Mrs. Schweitzer who has been almost totally ignored by other biographers. The rising tide of nationalism and the ugly situation in South Africa are as sensitively reported as one would expect it of such an experienced journalist, and Schweitzer's own re-

actions to the change that has come over Africa are constantly reflected in his discussions with the author.

Cousins went to Lambarene to persuade the aged philosopher to complete the third and final volume of his life work on Civilization and Ethics. Much of the work has been done, but consists of scribbles and notes in long-hand on ordinary writing paper, discarded envelopes and the like, all tied together with pieces of string. No carbon copies exist. If these notes should be lost or destroyed they could never be replaced.

Albert Schweitzer can be an obstinate man. Cousins knew that it would not be easy to obtain his permission to reproduce these notes on microfilm and his misgivings were justified. The third volume of this great work was not yet ready for publication. Cousins succeeded however in bringing home a microfilm copy of Schweitzer's latest theological manuscript "The Kingdom of God," which will be published in the United States.

In addition to the excellent text and Schweitzer's statement on "Peace or Atomic War?" the volume contains many fine photographs of Schweitzer and scenes from Lambarene.

CARL J. SCHINDLER

Greensburg, Pa.

Albert Schweitzer. A study of his philosophy of life. By Gabriel Langfeldt. Braziller. 119 pages. \$3.

Is Schweitzer an orthodox Christian? Does he speak of God in the way most of us do?

Such questions were vigorously asked in church circles in Norway a few years ago, and in answer a Norwegian psychiatrist wrote this book. He studied Schweitzer's many books and conducted a long correspondence with their author. Here is a concise and moderately interesting description of what Schweitzer believes. It's "ethical mysticism," more akin in some respects to Buddhism than to Christianity. Schweitzer has been a faithful disciple of Jesus through many years, but would be unlikely to satisfy an examining committee as a candidate for ordination in a ULC synod.

letters to the editor

Don't take away our pastors

SIR: The back cover of *The Lutheran* (April 5) carried a full-page ad, "PASTORS ARE URGENTLY NEEDED! . . . An annual addition of 500 men to the ministry of the United Lutheran Church will help meet today's challenging spiritual needs." The paradox is that the ULCA has robbed more parishes of their pastors than has any other agency in existence. Scores of trained, ordained ministers in our church are in purely administrative positions. They head welfare agencies and institutions and occupy purely clerical and secretarial positions. All of this type of work could be done more efficiently by Christian laymen trained in accounting and business administration. It is just as inconsistent to contend that "only an ordained minister is fit to be a secretary of a synod" as it would be to state that "only a trained accountant is fit to preach the gospel."

CHARLES BALLENTINE

Salem, Va.

SIR: I read recently that we need over 400 pastors in our United Lutheran Church but remain unconvinced. Through more than 40 years I have watched the trend of calling more and more ordained men to multiplying executive offices of full-time service in synods, boards, colleges, etc. Could we not release many of our ordained men to prayer and the ministry of the word, while organization men and women, "full of the Spirit and wisdom," carried on?

St. Paul, Minn. (DR.) A. O. FRANK

New Bible

SIR: I read with interest and some dismay the selections from the New English Bible. I have been brought up on the King James Version, and I love it for its beauty of language. Its many verses have been enshrined in my heart since childhood. To my mind the King James Version should once again be the official Bible of the ULC.

Miami, Fla.

ALBERT E. KOCH

SIR: Am appalled by the excerpts from the New English Bible. It is not understood how the British, schooled in formality, could so boldly rewrite the Scriptures in newspaper language, removing the beauty and poetry of the King James Version. I wonder if Britain's churches will be better attended because of this new publication. It is doubtful.

MRS. JAMES E. GALLAGHER

West Palm Beach, Fla.

Faith healing

SIR: Dr. Hagen's article (April 19) is an honest opinion, but there is a great deal more to the matter than Dr. Hagen sees. There is the witness of a multitude of healed individuals. One need not go to the so-called "faith healers" to find evidence of the power of God to heal, and the evidences of the ingenuity with which he uses the power of prayer to this purpose. The Order of Luke the Physician, which is dedicated to the ministry of healing, could supply you with cases to fill 46 pages of *The Lutheran*.

Columbia, S. C. ARTHUR M. HALE

Wrong about Hungary

SIR: I have just read J. J. Hanlin about Christmas in Hungary that appeared in *The Lutheran* of Dec. 21. I regret that the author of this article has put the conversation he had with me in the frame of a description with which I cannot agree and I quoted statements I supposedly made which I did not make or did not make in the sense attributed to them.

I have to disagree with an attitude—may it be on one side or the other—by which the gospel of Jesus Christ and the Christian season are used for propagating political opinions.

ISTVAN SZEPPFALUSI

Vienna, Austria

(*The Lutheran* will publish a detailed refutation of the Hanlin article which has been received from Budapest.)

SYNOD CONVENTIONS

NORTH CAROLINA

St. Mark's Church, Charlotte, April 17-20

ULCA dowry's place in budget debated, constitution put off

By FRANK K. EFIRD

CHARLOTTE—Formation of the Lutheran Church in America got unanimous approval at the convention of the North Carolina Synod.

Delegates debated, however, the position of a "dowry gift" for the new church in the 1962 budget of \$950,000, proposed by the executive committee.

This budget was divided into four parts: Part A, 100 per cent of the United Lutheran Church and Lutheran World Action goals, totaling \$468,020; Part B, synodical institutions, totaling \$218,671; Part C, synodical work, totaling \$152,300; Part D, including a "dowry gift" of \$81,204 plus \$29,805 for synodical institutions and "Venture and emergency," totaling \$111,009.

The executive committee proposed that money could be applied to Part D only when parts A, B, and C had been satisfied.

Pastor Samuel Sox of Greensboro moved that the dowry gift be added to the United Lutheran Church benevolence in Part A, thus making the ULCA benevolence goal 120 per cent.

"We have a responsibility to give the ULCA 120 per cent in 1962 asked by the 1960 ULCA convention," he said. "What could happen if all synodical congregations handed their benevolence to the synod the way the synod treats the ULCA? Our previous giving record and the position of the dowry gift in the executive committee's proposal means there will be little or nothing left for the dowry gift."

Arguments against the Sox motion ran thus: "The executive committee's proposal is impractical. Seventy congregations aren't



Dr. Fry chats with Dr. John Hall, 83, who observed 60th anniversary of his ordination

paying their full benevolence now. How many congregations are proposing to give more than 50 per cent to benevolence the way the synod is doing? With an all-out effort we can meet the whole budget and give the dowry gift."

The Sox motion lost.

THE DELEGATES adopted a recommendation encouraging the United Lutheran Church Men to support the total benevolence program of the United Lutheran Church, and asking congregations and pastors "to give wholehearted support to the United Lutheran Church Men in striving to achieve a goal of \$60,000 for the Loan and Gift Fund in 1961." This fund, administered by a foundation, makes loans to mission churches.

North Carolina Lutheran Homes got the green light to borrow \$150,000 to help erect a unit for the aged at Hickory.

"Financially the synod had a record year," reported Treasurer Charles Heilig of Salisbury. "We got \$1,209,523 in 1960 and I predict \$1,500,000 in 1961."

The synod postponed action on a pro-

"DRY FRY"

Dr. Franklin Clark Fry, along with the delegates at the North Carolina convention, got a good laugh out of the following line in the convention bulletin: "Address . . . The Rev. Franklin Clark Dry, D.D., LL.D."

The ULCA president told the delegates about *The Lutheran's* headline describing his father's sermon at a ULCA convention at Wicker Park Church, Chicago. The headline said: "Dry Fry preaches at Wicked Church."

posed new constitution until after the organization of the Lutheran Church in America. ULCA representative Dr. Franklin Clark Fry pointed out that the proposed document satisfied neither the present ULCA constitution nor the proposed LCA constitution.

Approved was a motion of the Rev. Dwight Conrad of Hickory that the executive committee be empowered to employ a mission superintendent. Also adopted was

hour of Salisbury that the synod have a full-time secretary.

Dr. Fry presented the state of the church in America and abroad. He stated it might have been better if we had done nothing foreign missions rather than the little we have, because the little has drugged consciences into thinking we have really done a great job when we haven't.

HE HELD that the low ULCA gains membership in 1960 were due mainly to being a "middle-class church." This claim he said, is declining and is not evangelizing those above it or below it.

At a Lutheran Laymen's Movement breakfast, he called membership in the LLM one of today's best bargains. "Fifteen years ago you could become a member for \$100, and you still can today, and anything that has increased in 15 years is a bargain today. North Carolina has 73 LLM members.

Dr. F. Eppling Reinartz, new Southern Seminary president, said he would put strong pressure on churches to pay pledged to the recent seminary capital funds appeal, being confident that "thoroughbreds respond to gentle whispers and a light touch."

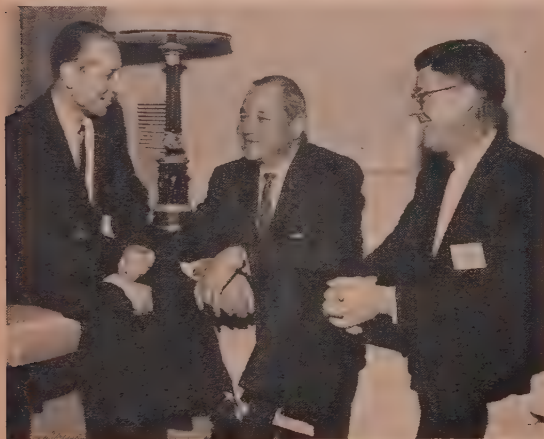
Re-elected to synodical offices were the Rev. Wilfred Lysterly, Winston-Salem, secretary; the Rev. Hoke Ritchie, Rocky Mount, statistician, and Charles Heilig, Salisbury, treasurer.

Four mission congregations joined the synod: Messiah, Burlington; St. Thomas, Charlotte; Holy Cross, Mocksville, and Gloria Dei, Salisbury.

Nine seminarians were approved for ordination.

In his opening sermon President F. L. Conrad emphasized that the church must communicate the truth of the gospel in this contemporary age. Three

300 delegates heard the sermon in the new \$800,000 St. Mark's Church of contemporary design.



Re-elected to synod offices: Lysterly, Heilig and Ritchie

the auditing committee recommendation for a full-time synodical bookkeeper. Rejected was a recommendation of Dr. Harry Isen-

GEORGIA-ALABAMA

Mark's Church, Huntsville, Ala., April 18-20

solutions on race relations d parochial school aid voted

By PAUL J. RENZ

HUNTSVILLE, ALA. — A resolution calling on churches to practice what they preach about discrimination was adopted by the Georgia-Alabama Synod at its convention here.

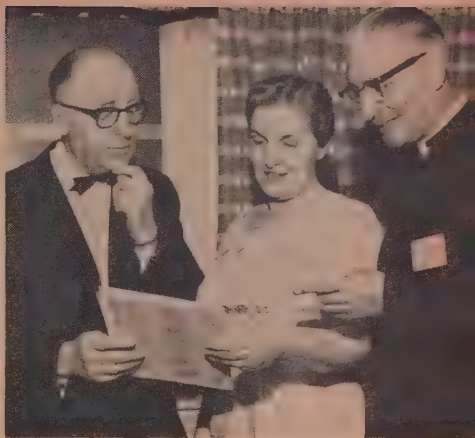
The resolution presented by the synod's racial missions committee did not, however, mention "race," "segregation" or "discrimination" specifically. It said:

"Inasmuch as the Church is the body of Christ and a universal fellowship, its mission is not to reflect the cultural values of society but to make manifest the mind of Christ. It is the Holy Spirit that creates the Church and determines who should be part of it, and our church buildings are not our possessions, but Houses of God. Our congregations ought to be repentantly aware of inconsistencies existing between their affirmations of these truths and their life and practices, and they must strive to declare these truths in deed as well as in word."

THE DELEGATES approved, without a dissenting vote, the proposed merger of the four Lutheran church bodies into the Lutheran Church in America. A few delegates abstained from voting, apparently because they were not clear about all details. Merger will mean inclusion of Georgia and Alabama in the new Southeastern Synod.

The convention also adopted a resolution opposing federal aid to parochial schools. Reports of the Roman Catholic Church to obtain public funds for their schools would be successful, do irreparable harm to the way of life under which the various Christian communions have lived amicably through the years," the resolution stated.

The ULCA representative was Dr. Clarence E. Stoughton, president of Wittenberg



Dr. Stoughton and Dr. Hart discuss program with Mrs. Paul Renz, president of ULCW

University, Springfield, Ohio. He made four presentations of the work of the church, including an address at the laymen's breakfast. Dr. Raymond D. Wood, synod president, gave the communion meditation.

Dr. F. Eppling Reinartz, new president of Southern Seminary, reported that response to the seminary's \$1,100,000 expansion appeal has reached the three-quarter mark, with five new buildings already in use.

Reporting for Newberry College, newly inaugurated Dr. A. G. D. Wiles said a million-dollar appeal for an expansion program will begin next year.

The report on home missions showed that 1960 was a year of accelerated building operations, with nine new first units completed and occupied during the year, and a tenth occupied in 1961. Five groundbreakings were held on five consecutive Sundays, described as a record in the United Lutheran Church.

Together with strong support by the Board of American Missions, help of the Charles A. Linn Memorial Fund with assets of over \$66,000 was acknowledged as an important financing factor.

Theme of the convention, "Opportunities for God's Family," was pointed up for dele-

(Continued on page 47)

March of Missions Gains Momentum, 12 Fields Developing

By CARL A. DRISCOLL

TAMPA, FLA.—The "March of Missions" is gathering momentum in Florida as the synod pushes on for a record year. Of the twelve fields presently under development, four will organize by June 4, two have held first services with a third scheduled for May 21, and the remaining five have men at work on the field.

One field that practically grew of itself was Lehigh Acres at Fort Meyers, gathered together by retired Pastor Arthur Schmidt. April 30 was their organization date.

Other fields include Grace, Ormond Beach, James E. Von Holten, developer; Gethsemane, Gainesville, Norman E. Kieffer, developer; and Christ, Cape Coral, Everett P. Bunck, developer.

First services were held March 26 at Port Charlotte, Harold A. Ahalt, developer, with 117 present, and at Fort Pierce on April 2, James E. Hansen, developer, with 90 present. At Tarpon Springs, Pastor Wayne S. Allran has set May 21 for the first service.

In addition to these twelve fields, there are five more awaiting the call of pastors. An additional 19 fields are being held under assignment by the Florida regional committee.

Many Churches Are Building

IT'S ALSO a good year for building, since so many congregations are still in temporary quarters. Seven churches are currently under construction, three have recently opened bids, and five are in the drawing plan stage.

Trinity Church, New Smyrna Beach, broke ground April 23. Joseph Huntley is the pastor.

Construction costs are lower in Florida where basements and costly heating units are unnecessary. Bids on seven proposed construction jobs vary in cost from 89 cents to \$1.11 per cubic foot. Financial support

through capital fund campaigns vary from \$120 to \$300 per family unit.

PERHAPS THE COSTLIEST planting of a church occurred in Ft. Lauderdale. After spending \$72,000 for a church site and house of worship, the congregation decided that more space was needed. A new site was financed in two land parcels costing \$220,000.

After several campaigns, and careful stewardship, the congregation is now ready to plan construction. The smaller parcels have been sold, the present land and buildings will be sold, and debt on the permanent lot has been reduced to \$97,000 from the original \$174,000. A \$22,000 bequest was used for this purpose.

The over-all plan for the first unit at the ultimate sanctuary was approved and an architect has been retained.

More Pastors Join Synod

A HIGHLIGHT of the synod convention opening May 8 was to be the reception of 16 or more pastors. This contrasts well with the 16 congregations that made up the Florida Synod only eleven years ago. Twenty-three calls have been accepted within the synod during the past year.

UNITED LUTHERAN CHURCH WOMEN at Luther League conferences were held the latter part of April and in early May. They will hold their annual convention at West Palm Beach on June 10, followed by the state Luther League meeting also at First Church there on June 15-17.

Fall conference meetings of synod will be held Sept. 25, 27 and 29, followed by the synodical ULCW in Jacksonville Oct. 4-6.

If synod approves a proposal to set up five conferences instead of the present three, the auxiliaries will adjust at once to the new geographical lines. The conferences would regroup in May 1962.

Good Shepherd Church Organized

By ARNOLD KAITSCHUK

CHICAGO — Good Shepherd Lutheran Church, in Hampton Park, near Lockport, Ill., was organized Jan. 15 with 110 adult and 237 baptized members. The Rev. Roy Moore moved into the Hampton Park area on May 10, 1960, and began his work. The first service was held in the Valley View School of Hampton Park last July 24, and Charter Day took place on Oct. 23.

The Rev. John Goeken, pastor of First Church, Joliet, Ill., preached at the organization. The Rev. R. R. Belter, president of the synod and pastor of Unity Lutheran Church of Milwaukee, Wis., organized the congregation and received it into synod.

Other pastors taking part were the Rev. J. Lippoldt, of Faith Church, Joliet; the Rev. Lorenz Larson, of Zion Church, and the Rev. R. Markwald, of Trinity Church, Lockport.

MARTIN LUTHER CHURCH, Chicago, the Rev. Paul Schubert, pastor, was host for a synod-sponsored "Careers-in-the-Church" day on April 23. Speaker was Dr. Donald Reiges, dean of students at Chicago Seminary. The banquet address was given by Dr. Gerald Johnson, chief of chaplains, Lutheran Social Service of the Augustana Synod.

Five workshops on Parish Ministry, Specialized Ministry, Social Work in the Church, Careers for Women, and Overseas Service, gave the young people in attendance an opportunity to discuss the specific areas of their interest. The Careers-in-the-Church Day program will be held in other areas of the synod this year. It is a project of the Committee on Church Vocations.

OPEN HOUSE will be held by the Nachusa



At organization of Good Shepherd Church, Pastor Moore, Dr. R. R. Belter, Pastors Larson, Lippoldt, Goeken, Markwald

Lutheran Home for Children at Nachusa, Illinois, on June 25, sponsored by the United Lutheran Church Men of Northern Illinois. Members of the congregations will have an opportunity to inspect the home and to get better acquainted with the children and staff.

Synod Convention May 16-18

DR. EDWIN KNUDTEN, president of the New Jersey Synod, and a son of Wartburg, will be the official representative of the ULCA to the 86th annual convention of Wartburg Synod in Good Shepherd Lutheran Church, Chicago, May 16-18.

AN EIGHT-FOOT Easter display was placed on the lawn of Luther Memorial Church, Delavan, Wisconsin, on Easter Sunday. The message of the poster was "He Is Risen." The painting was done by Mrs. Dorothy Fladton, a member of the congregation.

COMMITTEES from Wartburg Synod are meeting with merger committees of other synods in Illinois, Iowa and Wisconsin. The aim is to collaborate so that the work of merging the various committees and institutions will go smoothly when the turnover is effected.

A NEW PARSONAGE has been occupied by the Rev. Bodo Mehling and family at Granite City, Ill. Peace Church was organized last Dec. 11 and has acquired a church site as well as the parsonage.

Augustana's Canada Conference Ratifies LCA Merger Plan

By E. G. GOOS

EDMONTON, ALTA.—The Canada Conference of the Augustana Church, meeting here April 5-8, voted 70 to 1 in favor of the LCA merger.

Augustana congregations will join with those of the Western Canada Synod, Icelandic Synod and Northwest Synod, and of the Pacific Synod located in western Canada, to form two synods. One will include a part of Ontario, Manitoba and Saskatchewan. The other will include the provinces of Alberta and British Columbia and the Yukon Territory. The Lutheran College and Seminary at Saskatoon will serve the two synods in theological education.

Dr. Otto Olson, president of the Canada Conference, commenting on recent free conferences with other Lutherans in Canada, said, "The road toward one Lutheran Church in Canada appears at this time to be one on which progress will be exceedingly slow." He urged "continuing discussion with our Lutheran brethren as long as they hold any hope whatsoever of eventually bringing us into closer fellowship."

UNITED LUTHERAN CHURCH WOMEN of the Western Canada Synod, meeting at St. Mark's Church, Regina, Sask., the week after Easter, elected Mrs. C. H. Goos, of Edmonton, president.

Delegates and visitors to United Lutheran Church Women's convention at St. Mark's, Regina

Other officers elected were: Mrs. G. Luetkehoelter, Regina, vice president; Mrs. F. W. Lenz, Edmonton, secretary; Mrs. E. Goos, Saskatoon, treasurer; Miss Elsie Hibbard, Edmonton, statistician and historian.

Contributions remitted to United Lutheran Church Women headquarters in the last biennium amounted to \$8,276. To aid secondary students at Saskatoon the women contributed \$600.

SISTER FRIEDA GATZKE, parish deaconess working under the direction of the Board of American Missions, has initiated a re-survey of the area of St. Mark's Church at Regina, Sask. Since her arrival in January she has organized an intermediate Luther League youth choir and implemented a club activity program for children of the Sunday school.

Stewardship Seminar Planned

THE STEWARDSHIP COMMITTEE of the Western Canada Synod has made arrangements for a stewardship seminar June 1 and 2 at Saskatoon, Sask. Expenditure of \$2,000 for the seminar was authorized at the synod convention. It will be attended by the pastors and representatives of all congregations.

Dr. Henry Endress, executive director of the Lutheran Laymen's Movement, is



ed to present a part of the program. Professors Freitag and Floreen of the Lutheran College and Seminary, Saskatoon, will serve as theological resource people.

ANNUAL CONVENTION of the Synod of Western Canada will be held June 2-6 at Trinity Lutheran Church, Saskatoon.

Davey and Goliath Program

Excites Interest in Canada

TORONTO—Premiere showing of the *Davey and Goliath* television program was held at the Park Plaza Hotel here on April 11. The screening was attended by Dr. Charles C. Hushaw, director, and Richard Sutcliffe, associate director, of the ULCA Department of Press, Radio and Television. Also attending as guests were heads of radio and television departments of various denominations, children's program directors, church magazine editors and newspaper representatives. The event was arranged by the Rev. Arthur F. Conrad, of Ottawa,

chairman of the Canada Synod's public relations committee.

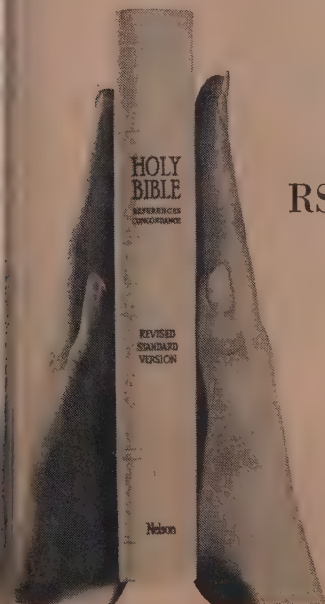
Among the Lutherans present were Gregory Lund, a member of the public relations committee; Dr. J. Ray Houser, president of Waterloo Seminary; the Rev. Wallace Minke, president of the Hamilton-Toronto Conference; the Rev. Roy Grosz, editor of *The Canada Lutheran*, and the Rev. Robert E. Erickson, of Winnipeg, public relations division, Canadian Lutheran Council.

Practically all CBC television stations have requested audition prints of the show, and many non-network stations have expressed interest. The Canadian Lutheran Council will continue promotion.

Ifor Jones Named to Direct

Susquehanna Music Institute

SELINSGROVE, PA.—Dr. Ifor Jones, musical director and conductor of the Bach Choir Festivals in Bethlehem, Pa., has been named director of a three-week Music Institute to be held July 3-21 at Susquehanna University.



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New Congregation Formed From Race Track Mission

By LOUIS F. MERTZ

LOS ANGELES — Bethlehem Church, the mission which has been meeting since last September at the Los Alamitos race track club house, was organized as a congregation April 9 with 183 charter members and a total of 295 baptized.

Dr. Carl V. Tambert, synod president, commended the congregation for its encouraging start despite obvious difficulties. But, he continued, the young church must now dedicate itself firmly to its task, as "disciples indeed!"

The Rev. H. Carl Roesler, mission developer, began his work in Los Alamitos last June. The congregation has purchased land for a church building, and work is already underway.

OUR REDEEMER CHURCH, Garden Grove, broke ground April 9 for a new building. Pastor Charles Endter said an LLM-directed fund program raised \$32,895 for the building.

GOOD SHEPHERD CHURCH, Fresno, entered its new church April 23. The pastor is the Rev. Lloyd Jacobson.

Alhambra to Get Big Loan

THE REV. JOHN STEINHAUS, executive director of California Lutheran Homes, announced that the FHA has granted a definite commitment of \$2,075,000 in loans for immediate construction of The Alhambra, home for the aged in Southern California. Work is to begin this year.

LOANS UP TO \$4 million should be forth-



Front-runners at race track: Dr. Tambert, Pastor Roesler and Mission Supt. Rome



Club house was filled with 275 at organization of Bethlehem Church

coming also from the FHA for construction of a home for the aged in Northern California, according to the Rev. Ross F. This home is to be part of the urban development in the San Francisco area.

PACIFIC SOUTHWEST SYNOD will sponsor a unique television program on Martin Luther, as part of Station KNXT's 13-week series entitled "Insight." In each program an important man of Christian history is confronted by a clergyman as interviewer. The Rev. John Simmons, of North Hollywood, has been working with Dr. C. Moore in producing the series.

AVEY AND GOLIATH, new ULCA-produced children's program, will be televised on KGUN, Tucson, Ariz.; KRCA, in Los Angeles, and KFSD in San Diego beginning June 4.

Camps to Open in June

SOUTHERN CALIFORNIA churches observed "Camp Yoliwja Day" May 7. The camping season opens June 19. Mount Cross Camp, Northern California, opens June 18.

CALVARY CHURCH, Azusa, is sponsoring a program for the Spanish-speaking people of the area. The Rev. William C. Arbaugh, Norco, conducts a worship service each week. The program is in charge of the pastor, the Rev. Edward Valbracht.



DR. A. J. SOLDAN

VILLAGE CHURCH, Westwood, will celebrate the 60th anniversary of Dr. A. J. Soldan's ordination on May 14. The service will be televised on the "Great Churches of the Golden West" program. Dr. Carl V. Lambert, synod president, will speak. On the same day the congregation will dedicate a new parish hall.

May 10, 1961

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For brochure, write:

Dr. Ifor Jones

Director of the Music Institute

Susquehanna University

Selinsgrove, Pa.





These 104 men are deacons at St. Paul's. Front center: Pastor Wisznat and Dr. E. T. Horn

St. Paul's of Olney Installs 104 Deacons to Help Pastors

PHILADELPHIA — After experimenting for three years with a board of deacons of 45 men, St. Paul's Church, Olney, decided it could use many more for shepherding and visitation.

On April 16 the church installed a board of 104 deacons, with responsibilities to assist the pastors in the spiritual supervision of more than 1,000 families in the congregation.

In addition, a church council of 21 men supervises the large program of this growing city church. The Rev. Martin C. Wisznat is the pastor, and the Rev. Howard W. Weidemoyer is the associate pastor.

Bethlehem Group Holds Reunion

A REUNION of members of the former Bethlehem congregation was held Palm Sunday evening at Hope Church, with 170 present. The Rev. Mark E. Benethum, pastor of Hope and a former Bethlehem member, is chairman of the organization. Miss Ethel

Nurnberg is chairman emeritus; Miss Edna A. Zerbe is secretary; H. Stanley Zahn, corresponding secretary; Albert E. Lasky, treasurer; Miss Salome Holloway, historian; and Mrs. Naomi Fisher Glaeser, archivist.

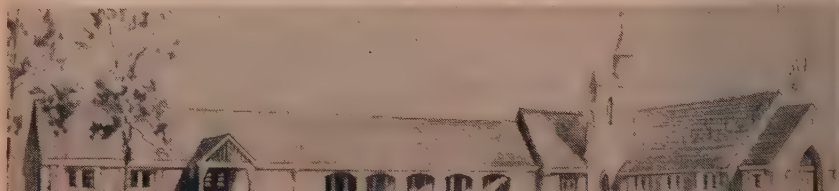
Bethlehem Church, in North Philadelphia, disbanded in June 1959, and its facilities were taken over by Christ Church. The disbanding congregation left a substantial endowment, however, for establishment of the Christ-Bethlehem Community Center, perpetuating Bethlehem's name.

Among those attending the reunion were Dr. Archibald Schenck, of Telford; Dr. Gustavus Bechtold, of Philadelphia; the Rev. Peter J. Dennis, of New York; the Rev. Claude O. Dierolf, of Ardmore, and Rev. L. Raymond Lechler, of Bethlehem.

Folcroft Church Expanding

ST. JOHN'S CHURCH, Folcroft, broke ground in March for a new educational unit and an extension to the church nave. Services

Section at left in architect's sketch is educational unit being built at St. John's, Folcroft



rooms, a church office and pastor's study will be provided in the new unit, and an addition will provide room for 55 worshipers, a robing room and a pastor's sacristy.

Pastor Walter J. Kopperman said the entire project will cost \$152,000. The congregation has just satisfied the \$60,500 mortgage on its first building, erected in 1949. The congregation was organized in 1934, and has met for 15 years in a school building.

Officials of Three Synods

Meet Lutheran Lawmakers

By VIGGO SWENSEN

HARRISBURG — Officials of Central Pennsylvania, Pennsylvania Ministerium, and Pittsburgh Synods met with Lutheran state legislators and representatives April 17 in a church for dinner, fellowship and an opportunity to talk "off the record" on mutual concerns.

Speaker at the meeting called by the Rev. Eric Tilberg, director of social action of Central Penn Synod, was Dr. Harold Haas, executive secretary of the ULCA Board of Social Missions.

Dealing with the relationship of church and state, Dr. Haas said, "The state in modern society must have greater involvement in the basic moral issues, for it is the only instrumentality that can cope with them."

However, if the church is truly serious in her concern for the welfare of people, she cannot stand aside from the needs of mankind but must find some way of exerting influence in the governmental process. Church and state must be guided by what is in the best interests of the people." In the discussion following the lawmakers were concerned to know the position of the church on capital punishment, care of children and the aging. In a state population of approximately eleven million with about one million Lutherans, it was agreed by clerical and state officials that there should be more Lutherans in the Senate and House.

MEN OF MOUNT AIRY, an auxiliary of the Philadelphia Seminary, has set a goal of 500 members, which means practically doubling the present membership of 272.

President Leonard Ashford said new members are being sought in the four synods which support the seminary — Pennsylvania Ministerium, New York and New England, New Jersey and Pittsburgh.

For several years the men's group has contributed \$4,000 annually for maintenance expenses of the seminary. It also seeks to encourage wider interest in the ministry as a career for young men.

IMMANUEL CHURCH, Norwood, dedicated new Schulmerich carillon bells on April 16. The installation includes 25 harp bells, 25 English bells and 25 Flemish bells. They are the gift of a member.



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High School Students Pack Enola Church in Holy We

THE COMBINATION of high school students passing the parsonage, and the approach of Holy Week, started Pastor Herbert Frankfort thinking. He called the principal of the Enola High School.

No, there wouldn't be any objection to having the students attend Zion Lutheran Church each morning of Holy Week, if they wished. They could use the assembly time. The Catholic priest (a good friend of the pastor's) was not having services at that time and did not object to his parishioners attending Zion. The invitation was given. But would anyone come?

On Monday morning about 250 attended the matins which included a 10-minute meditation. Tuesday saw the church filled to its capacity of 400. Next day the students kept coming after the church was filled and had to be put in the church school room—about 500 in all.

Thursday was different. There was to be an Easter assembly program at school. Choir members were obligated to attend. The other students could do as they wished. They did. Four hundred went to the church. The school choir sang to an almost empty auditorium.

Were there any discipline problems could help you with? the assistant principal wanted to know. None whatever, responded Pastor Frankfort. You could hear the verbal pin drop during the entire service each day.

FIFTY TEACHERS and officers were given recognition certificates for ten years or more of service to Zion Sunday school at a dinner meeting in the church April 4. Four of these leaders, honored for a half century of service are: Robert C. Gohl, Mrs. G. Krohn, Miss Mary Chadwick and John Gottshall. Ira Sassaman, synodical director of Christian education, spoke.

SIX NATIONALLY known leaders, including the Rev. George B. Ammon, took part in the Ninth Harrisburg Area Audio-Visual Institute April 22 in Camp Hill Presbyterian Church. Pastor and lay workers from 350 churches in Dauphin and Cumberland counties, and staff members of 25 charitable building agencies, were invited to participate in the demonstration of the effective use of audio-visual materials.

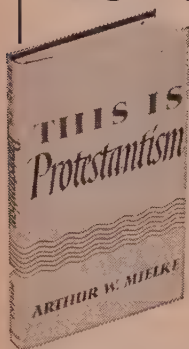
Schools for Home Missionaries Scheduled at Five Locations

NEW YORK—The Board of American Missions will conduct schools for missionaries at five locations this year. They will be held in Puerto Rico, June 12; at Thiel College, July 10-14; at Lenoir Rhyne College, July 17-21; at Asilomar (Pacific Grove), California, July 23-28, and at Colorado State University, July 31-Aug. 4.

Parish workers will hold their annual conference at Philadelphia Seminary May 30-June 3.

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decisions of the sixteenth century, to correct new weaknesses and abuses, and to venture boldly into new areas of thought and activity.

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East Berlin Congregation Marks 150th Anniversary

ARK—The 150th anniversary of Trinity Church, East Berlin, was observed April 30-7. On Former Pastors' Night, May 2, R. Strevig, Annville; Snyder Alleman, Grove; and Lester Karschner, Abtown, spoke, and the widow of a former pastor, the Rev. Paul Gladfelter, took part. Rev. Francis Reinberger, professor of biblical theology, Gettysburg Seminary, was principal speaker on Family Night, May 7. The Rev. Jacob Spangler, Wrightsville, pastor of the congregation, spoke at the anniversary banquet, May 6.

NEW MEMBERSHIPS were presented to 129 at the 50th anniversary observance of the CW of St. Paul's Church, Mt. Pleasant, May 10. The then Woman's Home and Foreign Missionary Society was founded in

Miss Laura Wakely, of Dallastown, presented the memberships. The Rev. Paul E. Riedel, Red Hook, N. Y., was the principal speaker. His father, the Rev. Luther Henry, pastor of Felton Lutheran charge, was instrumental in founding the society.

Councilmen Get Briefing on Nature of New Church

By ERNEST J. HOH

LANCASTER, PA.—The question "What will the new Lutheran Church in America be?" was answered at a meeting of the church councilmen of the Lancaster District April 18 at Holy Trinity Church.

The nature of the church was expressed in theological terms by Dr. Warren C. Riedel, the senior pastor of Grace Church. Discussion of the constitution of the "new" church was led by the Rev. Raymond L. Riedel, pastor of Christ Church, Elizabethtown, chairman of the Lancaster Conference. Other speakers were Dr. Ralph C. Robinson, secretary of the Central Pennsylvania Synod, and the Rev. Marlin C. Bottiger, assistant

to the president, concerning synod interests.

THE FOLLOWING WEEK a series of workshops on evangelism was held in various county churches. There is a rising interest



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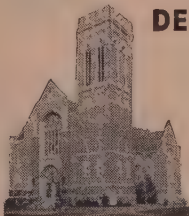
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PA.: LANCASTER . . .

in the whole program of evangelism in the local churches. The churches where the workshops were held are: Trinity, Mt. Joy; St. Paul's, Lititz; Trinity, Ephrata; Trinity, Lancaster, and Advent, Lancaster.

ANNUAL CONVENTION of the United Lutheran Church Men of the conference was held on May 2. Vacation church school workshop, the convention of the conference Luther League at Camp Nawakwa, and May Fellowship Day for the women of the churches are also scheduled this month.

THE REV. DONALD GALLION, pastor of St. Matthew's Church, Lancaster, attended Galaudet College from April 11 to May 9, taking a course on "Orientation to the Deaf." Pastor Gallion is in charge of the ministry to the deaf in this area.

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Dr. Paul (left) confers degree on histori-

Toynbee Awarded Degree, Talks of Paths to Peace

GETTYSBURG, PA. — British historian Arnold J. Toynbee told a Gettysburg College audience April 7 that the West is passing through a double crisis because it has lost supremacy in the world and Europe has its supremacy in the West.

Speaking at the 129th anniversary of the college's founding, the University of Pennsylvania teacher said, "I suppose we shall just manage to avoid a third world war." His formula for averting world conflict included disarmament agreements and reduction of tensions with the Communists, spending the savings on armaments in economic aid to non-western countries.

"If these things happen, we can look forward to the future with a great deal of confidence," he said. College President William Paul conferred upon Dr. Toynbee an honorary doctor of laws degree.

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F. E. Reinartz meets his nephew, Herman Reinartz, who works at Red Stone Arsenal

Georgia-Alabama Synod . . .

Continued from page 35

es in their visit to the Redstone Arsenal in Huntsville, rocket research center. The convention church, St. Mark's, was organized originally to serve the German rocket scientists and their wives.

St. Mark's has grown in 10 years from charter members to nearly 800 baptized, whom only about one-fourth are from Germany. A new educational unit is planned to replace the building destroyed by fire March 20. Facilities of neighboring churches enabled the congregation to accommodate the synod convention. Dr. George Hart is pastor of St. Mark's.

Synod Convention Calendar

ay 15-17

ILLINOIS:

Hotel Pere Marquette, Peoria

IOWA:

St. John's Church, Des Moines

MICHIGAN:

Hope Church, Dearborn

Continued on next page

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Synod Convention Calendar . . .

May 15-18

CENTRAL STATES:

Midland College, Fremont, Neb.

PACIFIC:

Zion Church, Medford, Ore.

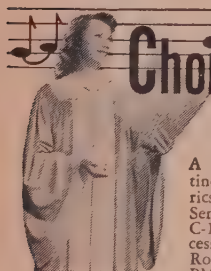
PACIFIC SOUTHWEST:

Trinity Church, Pasadena, Calif.

May 16-18

NORTHWEST:

Richfield Church, Minneapolis, Minn.



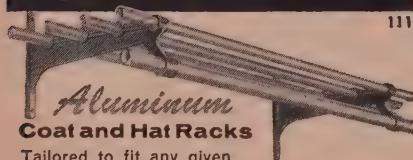
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May 22-25

NEW JERSEY:

St. John's Church, Ocean City

OHIO:

Augsburg Church, Toledo

PENNSYLVANIA MINISTERIUM:

The Inn, Buck Hill Falls, Pa.

TEXAS-LOUISIANA:

Grace Church, Houston, Tex.

May 28-30

CARIBBEAN

Transfiguration Church, Rio Piedras,

May 29-June 1

MARYLAND

Abiding Presence Church, Gettysburg

NEW YORK AND NEW ENGLAND

First and St. John's Churches, Albany,

June 2-6

WESTERN CANADA

Trinity Church, Saskatoon, Sask.

OFFICIAL NOTICE

NOTICE is hereby given that delegates to the 1960 ULCA convention are invited to submit to the secretary of the church July 1, 1961, names of ULCA members to be considered for nomination to membership on the following agencies of the Lutheran Church in America:

- Executive Council
- Court of Adjudication
- Board of American Missions
- Board of College Education and Church Vocations
- Board of Parish Education
- Board of Pensions
- Board of Publication
- Board of Social Ministry
- Board of Theological Education
- Board of World Missions

Names of persons suggested for nomination may be mailed to Dr. George F. Linskins, 231 Madison Avenue, New York, N. Y. Each name may be accompanied by brief identifying, biographical information.

DECEASED

RS. GRACE A. DEILY, 73, wife of the Rev. Lawrence G. Deily, died April 10 Allentown, Pa. She was married to Pas-Deily in 1910 and served with him in Wood, N. J.; Toledo, Ohio, and St. Paul's Church, New Williams, Northampton County, Pa. He died in 1956.

Funeral service was conducted April 14 at St. Joseph's Church, Allentown, by Pastor Edward G. Schmickel II and Samuel F. Offer. Interment was in Union Cemetery, Allentown.

MRS. LEOPOLDINE SCHLAG KORN-
THEURER, 75, wife of the late Rev. Joseph
Korntheurer, died April 18 in Salem, Ohio.
She was a native of Austria. She served
her husband in Our Saviour and Refor-
mation Churches, Buffalo, N. Y.; Zion
Church, Martins Ferry, Ohio; and West Side
Hungarian Church, Cleveland.

She is survived by two sons, the Rev. Paul
Korntheurer, of Washingtonville, Ohio,
to whom she resided; and Karl, of Cleve-

land. Funeral services were conducted April 19
in Cleveland by the Rev. J. Elmer Leas,
pastor at Trinity Church, Washingtonville,
Ohio, at 11 a.m.

THE REV. ARVID E. KUITUNEN, 64,
died April 8 in Salem, Ohio. He had been
pastor of the Greenford, Ohio, Lutheran
Church since 1945.

Born in Finland, he came to America as
a boy, and graduated from Suomi College,
Hancock, Mich., in 1935, and from Waterloo
Theological Seminary in 1936. He received the master
of arts degree at Western Reserve Univer-
sity in 1943.

Pastor Kuitunen served Finnish language
congregations at South Porcupine and Sylvan
Lake, Ontario; and Fairport Harbor and
Atabula, O., before coming to Greenford.
He is survived by his wife, Dr. Ella
Baum Kuitunen, of Toronto, Canada, and
sister, Jennie Nikiforow in Finland.

Funeral service was conducted in the
Greenford Church on April 11 by Dr. Her-

bert W. Veler, with burial in the Greenford
Lutheran Cemetery.

MRS. GEORGIA L. SCHEWE, 80, wife
of the late Rev. William A. E. Schewe, died
March 30 in Orlando, Fla. She was married
to Pastor Schewe in 1914. He served in
New Hamburg, Ontario, and First German-
English (now Messiah) Church in Wilkes-
Barre, Pa. He died in 1945.

Surviving are two brothers, A. Leo and
Ward G. Keeler, and a sister, Mrs. Arlene
Hagadorn.

Funeral service was conducted in Orlando
on April 1 and in Cortland, N. Y., on April
6, with the Rev. L. D. Kistler and the Rev.
W. A. Clasen officiating. Interment was in
Afton, N. Y.

MRS. ANNA MARY WUNDER, 69, wife
of Dr. Frederick C. Wunder, pastor of St.
Matthew's Church, Allentown, Pa., died
March 25. She was born in Pottstown, Pa.
She was a past president of the Easton Con-
ference Women's Missionary Society.

Surviving are her husband; a son, the
Rev. William F. Wunder, of Grace Church,
East Stroudsburg, Pa.; three daughters, Mrs.
Buchanan Ewing, Jr., Mrs. Charles E. Sieger
and Mrs. Richard H. Sotzing, and 17 grand-
children.

Funeral service was conducted March 29
by Dr. Henry J. Pflum. Interment was in
Greenwood Cemetery, Allentown.

FOR SALE

Oak carved pews—Seating capacity ap-
proximately 300. Seating arrangement pro-
vided on request. Zion's Lutheran Church,
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IN CONCLUSION

A SMALL BOY watched two men playing chess, and later explained the game like this: "You put the pieces on the board and then sit and look at them."

Chess might seem like a sleepy sport to one who doesn't know it well. Actually it's a relentless struggle. Two players begin with pieces exactly equal in strength and try to outwit each other by carefully planned moves. The game requires patience, foresight, and bold strategy.

It's very unlike America's favorite game, baseball, where men bat the ball and run the bases while fans cheer from the stands. Maybe it's worth remembering that the favorite game in Russia is chess.

THE COLD WAR is certainly not a game, but a deadly struggle all over the world, and will continue for a long time. Americans are frustrated lately because Communists have been getting ahead, and we're in the mood for some hit-and-run play such as sending U.S. Marines into Cuba.

What good would it do to conquer Cuba if that were to turn against us the big South American countries such as Brazil? In this cold war we have to keep the whole world in mind, and the moon too. We have to think of Southeast Asia, not merely of Laos. We have to figure where we hope to be 10 years from now.

If the Russians plant a missile-launching base in Cuba, I suppose the U.S. will have to invade. But to have a Russian base 90 miles off the Florida coast might help us understand how the Reds feel about the U.S. bases in Turkey and elsewhere along the Russian border.

The U.S. and other western nations have been trying to establish a great

principle which is the only hope for peace in the long run. It is that military power will not be used to solve a political problem, but that international disputes must be resolved by negotiation.

We have to win such a large number of the world's nations to this new principle that the Reds will clearly show themselves as the enemy of all humanity if they violate it. We have to be fully prepared for war, but must constantly realize that war is no longer the winning strategy.

The cold war won't be won by men who write editorials, but by political realists who handle the hard facts of the world situation with good judgment and steady nerve. The rest of us have to be content to get along without the satisfaction of a smashing home run now and then. The world is a chess board, not a baseball diamond.

THERE'S THIS difference from chess, though, according to the Christian understanding. In chess you sacrifice a pawn any time you please to win a favorable position. Christians can't agree that nations such as Laos and Cuba may be moved around like pawns in our political struggle. They are inhabited by people as real and important as we are. If they don't want the liberation we would like to offer them, there isn't much we can do.

It has been 60 years since the U.S. liberated Cuba by chasing out the Spaniards. There has been plenty of time to develop steadfast friendship. But Cubans seem to think that all the U.S. has done is to keep their country safe for American business. It's very inconvenient for us to have this impression lingering in their minds.

—ELSON RUI

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